

Encyclopædia of Religion and Ethics

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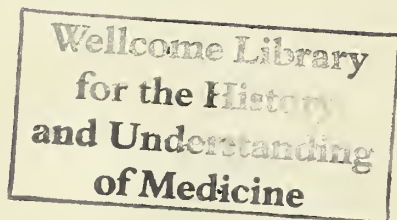
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LISTS OF ABBREVIATIONS

I. GENERAL

A.R. = Anno Hijrac (A.D. 622).
 Ak. = Akkadian.
 Alex. = Alexandrian.
 Amer. = American.
 Apoc. = Apocalypse, Apocalyptic.
 Apocr. = Apocrypha.
 Aq. = Aquila.
 Arab. = Arabic.
 Aram. = Aramaic.
 Arm. = Armenian.
 Ary. = Aryan.
 As. = Asiatic.
 Assyr. = Assyrian.
 AT = Altes Testament.
 AV = Authorized Version.
 AVm = Authorized Version margin.
 A.Y. = Anno Yazdagird (A.D. 639).
 Bab. = Babylonian.
 c. = *circa*, about.
 Can. = Canaanite.
 cf. = compare.
 ct. = contrast.
 D = Deuteronomist.
 E = Elohist.
 edd. = editions or editors.
 Egypt. = Egyptian.
 Eng. = English.
 Eth. = Ethiopic.
 EV, EVV = English Version, Versions.
 f. = and following verse or page.
 ff. = and following verses or pages.
 Fr. = French.
 Germ. = German.
 Gr. = Greek.
 H = Law of Holiness.
 Heb. = Hebrew.
 Hel. = Hellenistic.
 Hex. = Hexateuch.
 Himy. = Himyaritic.
 Ir. = Irish.
 Iran. = Iranian.

Isr. = Israelite.
 J = Jahwist.
 J' = Jehovah.
 Jerus. = Jerusalem.
 Jos. = Josephus.
 LXX = Septuagint.
 Min. = Minean.
 MSS = Manuscripts.
 MT = Massoretic Text.
 n. = note.
 NT = New Testament.
 Onk. = Onkelos.
 OT = Old Testament.
 P = Priestly Narrative.
 Pal. = Palestine, Palestinian.
 Pent. = Pentateuch.
 Pers. = Persian.
 Phil. = Philistine.
 Phoen. = Phœnician.
 Pr. Bk. = Prayer Book.
 R = Redactor.
 Rom. = Roman.
 RV = Revised Version.
 RVm = Revised Version margin.
 Sab. = Sabæan.
 Sam. = Samaritan.
 Sem. = Semitic.
 Sept. = Septuagint.
 Sin. = Sinaitic.
 Skr. = Sanskrit.
 Symm. = Symmachus.
 Syr. = Syriac.
 t. (following a number) = times.
 Talm. = Talmud.
 Targ. = Targum.
 Theod. = Theodotion.
 TR = Textus Receptus, Received Text.
 tr. = translated or translation.
 VSS = Versions.
 Vulg., Vg. = Vulgate.
 WH = Westcott and Hort's text.

II. BOOKS OF THE BIBLE

Old Testament.

Gn = Genesis.	Ca = Canticles.
Ex = Exodus.	Is = Isaiah.
Lv = Leviticus.	Jer = Jeremiah.
Nu = Numbers.	La = Lamentations.
Dt = Deuteronomy.	Ezk = Ezekiel.
Jos = Joshua.	Dn = Daniel.
Jg = Judges.	Hos = Hosea.
Ru = Ruth.	Jl = Joel.
1 S, 2 S = 1 and 2 Samnel.	Am = Amos.
1 K, 2 K = 1 and 2 Kings.	Ob = Obadiah.
1 Ch, 2 Ch = 1 and 2 Chronicles.	Jon = Jonah.
Ezr = Ezra.	Mic = Micah.
Neh = Nehemiah.	Nah = Nahum.
Est = Esther.	Hab = Habakkuk.
Job.	Zeph = Zephaniah.
Ps = Psalms.	Hag = Haggai.
Pr = Proverbs.	Zec = Zechariah.
Ec = Ecclesiastes.	Mal = Malachi.

Apocrypha.

1 Es, 2 Es = 1 and 2 Esdras.	To = Tobit.
	Jth = Judith.

Ad. Est = Additions to Esther.	Sus = Susanna.
Wis = Wisdom.	Bel = Bel and the Dragon.
Sir = Sirach or Ecclesiasticus.	Pr. Man = Prayer of Manasses.
Bar = Baruch.	1 Mac, 2 Mac = 1 and 2 Maccabees.
Three = Song of the Three Children.	

New Testament.

Mt = Matthew.	1 Th, 2 Th = 1 and 2 Thessalonians.
Mk = Mark.	1 Ti, 2 Ti = 1 and 2 Timothy.
Lk = Luke.	Tit = Titus.
Jn = John.	Philem = Philemon.
Ac = Acts.	He = Hebrews.
Ro = Romans.	Ja = James.
1 Co, 2 Co = 1 and 2 Corinthians.	1 P, 2 P = 1 and 2 Peter.
Gal = Galatians.	1 Jn, 2 Jn, 3 Jn = 1, 2, and 3 John.
Eph = Ephesians.	Jude.
Ph = Philippians.	Rev = Revelation.
Col = Colossians.	

III. FOR THE LITERATURE

1. The following authors' names, when unaccompanied by the title of a book, stand for the works in the list below.

- Baethgen = *Beiträge zur sem. Religionsgesch.*, 1888.
 Baldwin = *Dict. of Philosophy and Psychology*, 3 vols. 1901-05.
 Barth = *Nominalbildung in den sem. Sprachen*, 2 vols. 1889, 1891 (²1894).
 Benzinger = *Heb. Archäologie*, 1894.
 Brockelmann = *Gesch. d. arab. Litteratur*, 2 vols. 1897-1902.
 Bruns-Sachau = *Syr.-Röm. Rechtsbuch aus dem fünften Jahrhundert*, 1880.
 Budge = *Gods of the Egyptians*, 2 vols. 1903.
 Daremberg-Saglio = *Dict. des ant. grec. et rom.*, 1886-90.
 De la Saussaye = *Lehrbuch der Religionsgesch.*³, 1905.
 Denzinger = *Enchiridion Symbolorum*¹¹, Freiburg im Br., 1911.
 Deussen = *Die Philos. d. Upanishads*, 1899 [Eng. tr., 1906].
 Doughty = *Arabia Deserta*, 2 vols. 1888.
 Grimm = *Deutsche Mythologie*⁴, 3 vols. 1875-78, Eng. tr. *Teutonic Mythology*, 4 vols. 1882-88.
 Hamburger = *Realencyclopädie für Bibel u. Talmud*, i. 1870 (²1892), ii. 1883, suppl. 1886, 1891 f., 1897.
 Holder = *Altceltischer Sprachschatz*, 1891 ff.
 Holtzmann-Zöpfel = *Lexicon f. Theol. u. Kirchenwesen*², 1895.
 Howitt = *Native Tribes of S.E. Australia*, 1904.
 Jubainville = *Cours de Litt. celtique*, i.-xii., 1883 ff.
 Lagrange = *Études sur les religions sémitiques*², 1904.
 Lane = *An Arabic-English Lexicon*, 1863 ff.
 Lang = *Myth, Ritual, and Religion*², 2 vols. 1899.
 Lepsius = *Denkmäler aus Aegypten u. Aethiopien*, 1849-60.
 Lichtenberger = *Encyc. des sciences religieuses*, 1876.
 Lidzbarski = *Handbuch der nordsem. Epigraphik*, 1898.
 McCurdy = *History, Prophecy, and the Monuments*, 2 vols. 1894-96.
 Muir = *Orig. Sanscrit Texts*, 1858-72.
 Müss-Arnolt = *A Concise Dict. of the Assyrian Language*, 1894 ff.
 Nowack = *Lehrbuch d. heb. Archäologie*, 2 vols. 1894.
 Pauly-Wissowa = *Realencyc. der classischen Altertumswissenschaft*, 1894 ff.
 Perrot-Chipiez = *Hist. de l'art dans l'antiquité*, 1881 ff.
 Preller = *Römische Mythologie*, 1858.
 Réville = *Religion des peuples non-civilisés*, 1883.
 Riehm = *Handwörterbuch d. bibl. Altertums*², 1893-94.
 Robinson = *Biblical Researches in Palestine*², 1856.
 Roscher = *Lex. d. gr. u. röm. Mythologie*, 1884 ff.
 Schaff-Herzog = *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, 1908 ff.
 Schenkel = *Bibel-Lexicon*, 5 vols. 1869-75.
 Schürer = *GJV*³, 3 vols. 1898-1901 [*HJP*, 5 vols. 1890 ff.].
 Schwally = *Leben nach dem Tode*, 1892.
 Siegfried-Stade = *Heb. Wörterbuch zum AT*, 1893.
 Smend = *Lehrbuch der alttest. Religionsgesch.*², 1899.
 Smith (G. A.) = *Historical Geography of the Holy Land*⁴, 1897.
 Smith (W. R.) = *Religion of the Semites*², 1894.
 Spencer (H.) = *Principles of Sociology*³, 1885-96.
 Spencer-Gillen^a = *Native Tribes of Central Australia*, 1899.
 Spencer-Gillen^b = *Northern Tribes of Central Australia*, 1904.
 Swete = *The OT in Greek*, 3 vols. 1893 ff.
 Tylor (E. B.) = *Primitive Culture*³, 1891 [⁴1903].
 Ueberweg = *Hist. of Philosophy*, Eng. tr., 2 vols. 1872-74.
 Weber = *Jüdische Theologie auf Grund des Talmud u. verwandten Schriften*², 1897.
 Wiedemann = *Die Religion der alten Aegypter*, 1890 [Eng. tr., revised, *Religion of the Anc. Egyptians*, 1897].
 Wilkinson = *Manners and Customs of the Ancient Egyptians*, 3 vols. 1878.
 Zunz = *Die gottesdienstlichen Vorträge der Juden*², 1892.

2. Periodicals, Dictionaries, Encyclopædias, and other standard works frequently cited.

- AA = Archiv für Anthropologie.
 AAOJ = American Antiquarian and Oriental Journal.
 ABAW = Abhandlungen d. Berliner Akad. d. Wissenschaften.
 AE = Archiv für Ethnographie.
 AEG = Assyr. and Eng. Glossary (Johns Hopkins University).
 AGG = Abhandlungen der Göttinger Gesellschaft der Wissenschaften.
 AGPh = Archiv für Geschichte der Philosophie.
 AHR = American Historical Review.
 AHT = Ancient Hebrew Tradition (Hommel).
 AJPh = American Journal of Philology.
 AJP = American Journal of Psychology.
 AJRPE = American Journal of Religious Psychology and Education.
 AJSL = American Journal of Semitic Languages and Literature.
 AJTh = American Journal of Theology.
 AMG = Annales du Musée Guimet.
 APES = American Palestine Exploration Society.
 APF = Archiv für Papyrussforschung.
 AR = Anthropological Review.
 ARW = Archiv für Religionswissenschaft.
 AS = Acta Sanctorum (Bollandus).
 ASG = Abhandlungen der Sächsischen Gesellschaft der Wissenschaften.
 ASoc = L'Année Sociologique.
 ASWI = Archaeological Survey of W. India.
 AZ = Allgemeine Zeitung.
 BAG = Beiträge zur alten Geschichte.
 BASS = Beiträge zur Assyriologie u. sem. Sprachwissenschaft (edd. Delitzsch and Haupt).
 BCH = Bulletin de Correspondance Hellénique.
 BE = Bureau of Ethnology.
 BG = Bombay Gazetteer.
 BJ = Bellum Judaicum (Josephus).
 BL = Bampton Lectures.
 BLE = Bulletin de Littérature Ecclésiastique.
 BOR = Bab. and Oriental Record.
 BS = Bibliotheca Sacra.
 BSA = Annual of the British School at Athens.
 BSAA = Bulletin de la Soc. archéologique à Alexandrie.
 BSAL = Bulletin de la Soc. d'Anthropologie de Lyon.
 BSAP = Bulletin de la Soc. d'Anthropologie, etc., Paris.
 BSG = Bulletin de la Soc. de Géographie.
 BTS = Buddhist Text Society.
 BW = Biblical World.
 BZ = Biblische Zeitschrift.

- CAIBL*=Comptes rendus de l'Académie des Inscriptions et Belles-Lettres.
CBTS=Calcutta Buddhist Text Society.
CE=Catholic Encyclopedia.
CF=Childhood of Fiction (MacCulloch).
CGS=Cults of the Greek States (Farnell).
CI=Census of India.
CIA=Corpus Inscript. Atticarum.
CIE=Corpus Inscript. Etruscarum.
CIG=Corpus Inscript. Graecarum.
CIL=Corpus Inscript. Latinarum.
CIS=Corpus Inscript. Semiticarum.
COT=Cuneiform Inscriptions and the OT [Eng. tr. of *KAT*²; see below].
CR=Contemporary Review.
CeR=Celtic Review.
CLR=Classical Review.
CQR=Church Quarterly Review.
CSEL=Corpus Script. Eccl. Latinorum.
DAC=Dict. of the Apostolic Church.
DACL=Dict. d'Archéologie chrétienne et de Liturgie (Cabrol).
DB=Dict. of the Bible.
DCA=Dict. of Christian Antiquities (Smith-Cheetham).
DCB=Dict. of Christian Biography (Smith-Wace).
DCG=Dict. of Christ and the Gospels.
DI=Dict. of Islam (Hughes).
DNB=Dict. of National Biography.
DPhP=Dict. of Philosophy and Psychology.
DWA W=Denkschriften der Wiener Akad. der Wissenschaften.
EBi=Encyclopædia Biblica.
EBR=Encyclopædia Britannica.
EEFM=Egyp. Explor. Fund Memoirs.
EI=Encyclopædia of Islâm.
ERE=The present work.
Exp=Expositor.
ExpT=Expository Times.
FHG=Fragmenta Historicorum Græcorum (coll. C. Müller, Paris, 1835).
FL=Folklore.
FLJ=Folklore Journal.
FLR=Folklore Record.
GA=Gazette Archéologique.
GB=Golden Bough (Frazer).
GGA=Göttingische Gelehrte Anzeigen.
GGN=Göttingische Gelehrte Nachrichten (Nachrichten der königl. Gesellschaft der Wissenschaften zu Göttingen).
GIAP=Grundriss d. Indo-Arischen Philologie.
GrP=Grundriss d. Iranischen Philologie.
GJV=Geschichte des jüdischen Volkes.
GVI=Geschichte des Volkes Israel.
HAI=Handbook of American Indians.
HDB=Hastings' Dict. of the Bible.
HE=Historia Ecclesiastica.
HGHL=Historical Geography of the Holy Land (G. A. Smith).
HI=History of Israel.
HJ=Hibbert Journal.
HJP=History of the Jewish People.
HL=Hibbert Lectures.
HN=Historia Naturalis (Pliny).
HWB=Handwörterbuch.
IA=Indian Antiquary.
ICC=International Critical Commentary.
ICO=International Congress of Orientalists.
ICR=Indian Census Report.
IG=Inscript. Græcæ (publ. under auspices of Berlin Academy, 1873 ff.).
IGA=Inscript. Græcæ Antiquissimæ.
IGI=Imperial Gazetteer of India² (1885); new edition (1908-09).
IJE=International Journal of Ethics.
ITL=International Theological Library.
JA=Journal Asiatique.
JAFL=Journal of American Folklore.
JAI=Journal of the Anthropological Institute.
JAOS=Journal of the American Oriental Society.
JASB=Journal of the Anthropological Society of Bombay.
JASBe=Journ. of As. Soc. of Bengal.
JBL=Journal of Biblical Literature.
JBTS=Journal of the Buddhist Text Society.
JD=Journal des Débats.
JDTh=Jahrbücher f. deutsche Theologie.
JE=Jewish Encyclopedia.
JGOS=Journal of the German Oriental Society.
JHC=Johns Hopkins University Circulars.
JHS=Journal of Hellenic Studies.
JLZ=Jenäer Literaturzeitung.
JPh=Journal of Philology.
JPTTh=Jahrbücher für protestantische Theologie.
JPTS=Journal of the Pali Text Society.
JQR=Jewish Quarterly Review.
JRAI=Journal of the Royal Anthropological Institute.
JRAS=Journal of the Royal Asiatic Society.
JRASBo=Journal of the Royal Asiatic Society, Bombay branch.
JRASC=Journal of the Royal Asiatic Society, Ceylon branch.
JRASK=Journal of the Royal Asiatic Society, Korean branch.
JRGS=Journal of the Royal Geographical Society.
JRS=Journal of Roman Studies.
JThSt=Journal of Theological Studies.
*KAT*²=Die Keilinschriften und das AT² (Schrader), 1833.
*KAT*³=Zimmern-Winckler's ed. of the preceding (really a totally distinct work), 1903.
KB or *K/B*=Keilinschriftliche Bibliothek (Schrader), 1889 ff.
KGF=Keilinschriften und die Geschichtsforschung, 1878.
LCEI=Literarisches Centralblatt.
LOPh=Literaturblatt für Oriental. Philologie.
LOT=Introduction to Literature of OT (Driver).
LP=Legend of Perseus (Hartland).
LSSt=Leipziger sem. Studien.
M=Mélusine.
MAIBL=Mémoires de l'Acad. des Inscriptions et Belles-Lettres.
MBAW=Monatsbericht d. Berliner Akad. d. Wissenschaften.
MGH=Monumenta Germaniæ Historica (Pertz).
MGJV=Mittheilungen der Gesellschaft für jüdische Volkskunde.
MGWJ=Monatsschrift für Geschichte und Wissenschaft des Judentums.
MI=Origin and Development of the Moral Ideas (Westermarck).
MNDPV=Mittheilungen u. Nachrichten des deutschen Palästina-Vereins.
MR=Methodist Review.
MVG=Mittheilungen der vorderasiatischen Gesellschaft.
MWJ=Magazin für die Wissenschaft des Judentums.
NBAC=Nuovo Bullettino di Archeologia Cristiana.
NC=Nineteenth Century.
NHWB=Neuhebräisches Wörterbuch.
NINQ=North Indian Notes and Queries.
NKZ=Neue kirchliche Zeitschrift.
NQ=Notes and Queries.
NR=Native Races of the Pacific States (Bancroft).
NTZG=Neutestamentliche Zeitgeschichte.
OED=Oxford English Dictionary.
OLZ=Orientalische Literaturzeitung.
OS=Onomastica Sacra.
OTJC=Old Testament in the Jewish Church (W. R. Smith).
OTP=Oriental Translation Fund Publications.
PAOS=Proceedings of American Oriental Society.

<i>PASB</i> = Proceedings of the Anthropological Soc. of Bombay.	<i>SBAW</i> = Sitzungsberichte d. Berliner Akademie d. Wissenschaften.
<i>PB</i> = Polychrome Bible (English).	<i>SBB</i> = Sacred Books of the Buddhists.
<i>PBE</i> = Publications of the Bureau of Ethnology.	<i>SBE</i> = Sacred Books of the East.
<i>PC</i> = Primitive Culture (Tylor).	<i>SBOT</i> = Sacred Books of the OT (Hebrew).
<i>PEFM</i> = Palestine Exploration Fund Quarterly Memoirs.	<i>SDB</i> = Single-vol. Dict. of the Bible (Hastings).
<i>PEFSt</i> = Palestine Exploration Fund Statement.	<i>SK</i> = Studien und Kritiken.
<i>PG</i> = Patrologia Græca (Migne).	<i>SMA</i> = Sitzungsberichte d. Münchener Akademie.
<i>PJB</i> = Preussische Jahrbücher.	<i>SSGW</i> = Sitzungsberichte d. Kgl. Sächs. Gesellsch. d. Wissenschaften.
<i>PL</i> = Patrologia Latina (Migne).	<i>SWAW</i> = Sitzungsberichte d. Wiener Akademie d. Wissenschaften.
<i>PNQ</i> = Punjab Notes and Queries.	<i>TAPA</i> = Transactions of American Philological Association.
<i>PR</i> = Popular Religion and Folklore of N. India (Crooke).	<i>TASJ</i> = Transactions of the Asiatic Soc. of Japan.
<i>PRE</i> ³ = Prot. Realencyclopädie (Herzog-Hauck).	<i>TC</i> = Tribes and Castes.
<i>PRR</i> = Presbyterian and Reformed Review.	<i>TES</i> = Transactions of Ethnological Society.
<i>PRS</i> = Proceedings of the Royal Society.	<i>ThLZ</i> = Theologische Literaturzeitung.
<i>PRSE</i> = Proceedings Royal Soc. of Edinburgh.	<i>ThT</i> = Theol. Tijdschrift.
<i>PSBA</i> = Proceedings of the Society of Biblical Archaeology.	<i>TRHS</i> = Transactions of Royal Historical Society.
<i>PTS</i> = Pali Text Society.	<i>TRSE</i> = Transactions of Royal Soc. of Edinburgh.
<i>RA</i> = Revue Archéologique.	<i>TS</i> = Texts and Studies.
<i>RAnth</i> = Revue d'Anthropologie.	<i>TSBA</i> = Transactions of the Soc. of Biblical Archaeology.
<i>RAS</i> = Royal Asiatic Society.	<i>TU</i> = Texte und Untersuchungen.
<i>RAssyr</i> = Revue d'Assyriologie.	<i>WAI</i> = Western Asiatic Inscriptions.
<i>RB</i> = Revue Biblique.	<i>WZKM</i> = Wiener Zeitschrift f. Kunde des Morgenlandes.
<i>RBEW</i> = Reports of the Bureau of Ethnology (Washington).	<i>ZA</i> = Zeitschrift für Assyriologie.
<i>RC</i> = Revue Critique.	<i>ZA</i> = Zeitschrift für ägypt. Sprache u. Altertumswissenschaft.
<i>RCel</i> = Revue Celtique.	<i>ZATW</i> = Zeitschrift für die alttest. Wissenschaft.
<i>RCh</i> = Revue Chrétienne.	<i>ZCK</i> = Zeitschrift für christliche Kunst.
<i>RDM</i> = Revue des Deux Mondes.	<i>ZCP</i> = Zeitschrift für celtische Philologie.
<i>RE</i> = Realencyclopädie.	<i>ZDA</i> = Zeitschrift für deutsches Altertum.
<i>REG</i> = Revue des Études Grecques.	<i>ZDMG</i> = Zeitschrift der deutschen morgenländischen Gesellschaft.
<i>REG</i> = Revue Égyptologique.	<i>ZDPV</i> = Zeitschrift des deutschen Palästina-Vereins.
<i>REJ</i> = Revue des Études Juives.	<i>ZE</i> = Zeitschrift für Ethnologie.
<i>REth</i> = Revue d'Ethnographie.	<i>ZKF</i> = Zeitschrift für Keilschriftforschung.
<i>RGG</i> = Die Religion in Geschichte und Gegenwart.	<i>ZKG</i> = Zeitschrift für Kirchengeschichte.
<i>RHLR</i> = Revue d'Histoire et de Littérature religieuses.	<i>ZKT</i> = Zeitschrift für kathol. Theologie.
<i>RHR</i> = Revue de l'Histoire des Religions.	<i>ZKWL</i> = Zeitschrift für kirchl. Wissenschaft und kirchl. Leben.
<i>RM</i> = Revue du monde musulman.	<i>ZM</i> = Zeitschrift für die Mythologie.
<i>RN</i> = Revue Numismatique.	<i>ZNTW</i> = Zeitschrift für die neuest. Wissenschaft.
<i>RP</i> = Records of the Past.	<i>ZPhP</i> = Zeitschrift für Philosophie und Pädagogik.
<i>RPh</i> = Revue Philosophique.	<i>ZTK</i> = Zeitschrift für Theologie und Kirche.
<i>RQ</i> = Römische Quartalschrift.	<i>ZVK</i> = Zeitschrift für Volkskunde.
<i>RS</i> = Revue sémitique d'Épigraphie et d'Hist. ancienne.	<i>ZVRW</i> = Zeitschrift für vergleichende Rechtswissenschaft.
<i>RSA</i> = Recueil de la Soc. archéologique.	<i>ZWT</i> = Zeitschrift für wissenschaftliche Theologie.
<i>RSI</i> = Reports of the Smithsonian Institution.	
<i>RTAP</i> = Recueil de Travaux relatifs à l'Archéologie et à la Philologie.	
<i>RTP</i> = Revue des traditions populaires.	
<i>RThPh</i> = Revue de Théologie et de Philosophie.	
<i>RTr</i> = Recueil de Travaux.	
<i>RVV</i> = Religionsgeschichtliche Versuche und Vorarbeiten.	
<i>RWB</i> = Realwörterbnch.	

[A small superior number designates the particular edition of the work referred to, as *KAT*², *LOT*⁶, etc.]

effort they exert to recover their upright position, and which they are prevented from renewing by fear and excitement. The 'shamming dead,' which many animals adopt in situations of imminent danger, is probably due to the same cause, and is the analogue in animals of the paralysis of horror in man.

In the expression of horror (cf. art. FEAR), the phenomena may be classified partly as those of shock, and partly as those of fear proper. As Hack Tuke points out (i. 222), in slight fear there is a rapid muscular action preparatory to flight, while other parts of the body are fixed and contracted in what Darwin regarded as the instinctive effort to conceal or diminish their size; but, when fear is more extreme, amounting to terror (and still more to horror), instead of flight there is spasm both of the movement muscles and of those of the breathing; the voice is husky and the general facial expression is that of one struggling for breath. The high shriek, or even squeal, of horror may be referred in the same way to the spasm of muscles under a great effort. The cold sweat, the rising hair, the arrest of the secretions—dryness of mouth, etc.—and the failure of control over many reflex actions may be set down, as in Darwin's second explanation, to the action of shock, with its immediate lowering of the nervous and therefore of the muscular tone; the extreme pallor of the skin—'grey with horror'—may be due in the same way to the paralysis of the dilator muscles of the small blood-vessels. A prolonged period of horror may—there are quite well authenticated cases (see Tuke, ii. 79)—blanch the hair even of a young man in a few hours. The trembling of the body and the perspiration are probably directly due to the same intense and violent effort, so violent as to defeat itself; animals show the same feature in intense fear.

A traveller in India, while sleeping on the verandah of a bungalow, with his European dog beside him, was awakened by the sound of some large animal moving about in the neighbourhood; his dog was making no sign, but, on putting his hand down to touch it, he found it was shivering, and bathed in perspiration; a tiger was found to have visited the village in the night.

The characteristic staring eyes, with widely dilated pupils, and the rapid but shallow breathing—'panting with horror'—have probably a similar origin. Spencer, Bain, Féré, and others regard these phenomena as the result of an association, formed between the expression of actual pain on the one hand and the conditions or accompaniments of pain on the other; but a more likely explanation

is that both pain and the intense emotion of horror involve a violent struggle of the whole system, of which these so-called expressions are secondary results. In neither case can the expression be explained as a useful adaptation to the situation, or as inherited action, ancestrally useful, if now no longer so.

In horror the mental powers are affected similarly with the bodily; the senses are confused or defective, and among others the sensibility to pain seems mercifully lowered, as it is in animals also: a S. American fox, when surprised and 'shamming dead,' will endure without moving the severest blows of the whip, without a sign of life, yet will start up and run the moment its persecutor is out of reach. In the same way, in great disasters, as earthquakes, etc., human beings are unconscious of injuries which normally would cause the most intense pain; in the earthquake of Messina (1908) a woman walked many miles with one eye torn out, of which she was unaware; and in the burning of the Juno several of the men climbed up some iron plates without noticing that the skin of their hands was being flayed off. Here, again, it is probably the concentration of psychic energy on the horrible situation that inhibits impressions, however intense in themselves, from reaching consciousness. There is a spasm of the mind as well as of the muscles: horror blunts the perceptions, paralyzes the judgment and critical faculty, while the will, as Féré has said (p. 197), is blocked as a door is jammed in a too violent effort to open it.

Like physical shock, horror may cause death, when too extreme; and in predisposed natures it may cause insanity, whether of the obsessional or of the depressive, melancholic type. Burton collected a number of instances from the earlier literature; naturally such cases were more familiar in the Middle Ages, when superstition was more wide-spread.

Probably the sympathetic form of horror is more frequent to-day than the egoistic; it certainly is aroused by sights and sounds which a century ago would have left men unmoved; what excites horror in a people might well be taken as a criterion of its degree of civilization.

LITERATURE.—C. Darwin, *Expression of the Emotions*, London, 1872; C. Bell, *Anatomy of Expression*, do. 1872; A. Bain, *Emotions and Will*, do. 1875; D. Hack Tuke, *Influence of the Mind upon the Body*, 2 vols., do. 1884; C. Féré, *Pathology of the Emotions*, Eng. tr., do. 1899; R. Burton, *Anatomy of Melancholy* (ed. Bell, London, 1896), i. 386.

J. L. MCINTYRE.

HORSE.—See ANIMALS, ASVAMEDHA.

HOSPITALITY.

Arabian (D. S. MARGOLIOUTH), p. 797.

Babylonian.—See 'Semitic.'

Buddhist (T. W. RHYS DAVIDS), p. 798.

Celtic (J. L. GERIG), p. 799.

Chinese (J. DYER BALL), p. 803.

Christian (G. BONET-MAURY), p. 804.

Greek and Roman (ST. G. STOCK), p. 808.

Hindu (A. S. GEDEN), p. 812.

Iranian (LOUIS H. GRAY), p. 812.

Japanese and Korean (M. REVON), p. 814.

Jewish.—See 'Semitic.'

Muslim.—See 'Arabian.'

Semitic (W. CRUICKSHANK), p. 816.

Teutonic and Balto-Slavic (O. SCHRADER), p. 818.

HOSPITALITY (Arabian).—The notion suggested by 'hospitality' with the Arabs, as indeed with all other nations (Pindar, *Pyth.* iv. 30), is the bestowal of food; to 'entertain' and to 'give food' are used in the Qur'ān (xviii. 76) as synonyms. The usual word for 'hospitality' (*diyāfah*) seems to be connected etymologically with a word *dafaf*, 'crowd of persons sharing a meal'; one that is slightly less common (*qirā*) is thought to be connected with *qaryah*, 'village,' and perhaps is to be explained from the Heb. *qārā*, 'to meet.' Partaking of food makes the guest a temporary member

of the family, and so confers certain rights and duties: when Abraham, immediately on the arrival of the Divine guests, offered them a boiled calf, but found that their hands did not reach to it, he became terrified (Qur'ān xi. 73). The partaking of food, therefore, proves that the intentions of the guest are not hostile, while it also lays on the host the duty of protecting the guest as though he were a member of his own family; ordinarily this relationship is established by the partaking of bread and salt (Doughty, *Arabia Deserta*, Cambridge, 1888, i. 228). In the case of an ordinary guest the

relationship so established lasts two days and the intervening night, called by the Arabs three days (*ib.*), supposed to be the period during which the food remains in the body.

The entertainment of guests is thought to have been started by Abraham (Tha'alibi, *Latā'if al-Ma'ārif*, 1867, p. 4). Both ancient and modern descriptions of Arabia usually dwell on the hospitality of the Bedawin. In early or ostensibly early Arabic poetry the subject is a commonplace; a good collection of verses dealing with it is to be found in the *Hamāsa* (pp. 685-722). The bards boast that in the dead of night their fires attract wayfarers; their dogs welcome these arrivals; without inquiring who they are, or even when the stranger is known to be an enemy, they immediately slaughter a camel and bid the womankind cook it for the stranger's benefit. They clothe him and talk him to sleep; however gentle they may be, they are ferocious in defence of a guest; however ferocious, they will endure anything from one who is partaking of their hospitality. The entertainment of a stranger is a prize which each owner of a tent hurries to secure before the others. Sometimes he is admitted to the family circle, at other times a special tent is erected for him.

The temporary truce which this hospitality involves seems to be an institution which has survived in the desert from remote antiquity, and has helped to render life there possible. Nevertheless, the poets quoted would not boast so loudly of their exercising it, were it exercised by every one; and indeed, where the hospitality involves the harbouring of a hunted man, it is clear that the serious consequences attaching to the act would render many unwilling to perform it. In the Qur'ān (xi. 80), Lot appeals to the people of Sodom not to disgrace him in the matter of his guests; he is apparently ready, if compelled, to yield to *force majeure*. In the biography of the Prophet we find more than one occasion on which such harbouring is refused, or at any rate made dependent on the pleasure of the chieftain.

In spite, therefore, of the fame of Arab hospitality, and the sanctity which is supposed to attach to it, an invitation to a meal would seem to have been a mode of entrapping an enemy common in Arabia as in other Eastern countries. In the legends which explain how the Jews of Medina became clients, this expedient is twice employed (D. S. Margoliouth, *Mohammed and the Rise of Islam*, London, 1907, p. 187). It became a recognized principle of Islamic statecraft, and as late as 1st March 1811 was employed by Muhammad Ali in dealing with the Mamluks: 'all the principal men of Cairo flocked to the citadel; coffee was then served,' and immediately afterwards a massacre took place (A. A. Paton, *Hist. of the Egypt. Revolution*, London, 1863, ii. 30). Hospitality offered by one chieftain to another is, therefore, apt to be suspected. The Arabic romances not infrequently depict violations of hospitality of another sort. In the *Maqāma* of Hariri the hero invites a number of guests to a mock wedding, where he treats them to sweetmeats containing a narcotic; when they are unconscious he strips them of everything and makes off. In the *Maqāmas* of Hamadhāni (Beirut, 1889, p. 190) the travellers ask for food at a village; they are refused bread except for a price, but are given milk, which, however, they afterwards discover to have been polluted. The use of poison for disposing of enemies was also common at many periods of the Khalifate. Sometimes the outrage proceeded from the guests: Osman, founder of the Ottoman empire, according to his biographers, got possession of some important fortresses by accepting an

invitation to a wedding-feast, and bringing armed men dressed up as women.

The definition of hospitality in the Qur'ān appears to be 'feeding on a hungry day [i.e. a day of famine] an orphan who is also a kinsman, or a poor man who is in need' (xc. 14). The latter act is assigned so high a value that, where the code admits expiation, feeding a certain number of mendicants serves this purpose; the food is to be normal, and the amount specified as a *mudd*.

The value set in the Qur'ān on hospitality has naturally been exaggerated by the Muslim theologians, and in homiletic works some remarkable views are formulated. 'An account will be demanded on the Day of Judgment of all expenditure except of that on the entertainment of guests: God will be ashamed to demand any account thereof' (*Qūt al-Qulūb*, 1310, ii. 182, after Ḥasan al-Baṣrī, † 110 A.H.); 'to refuse an invitation is to disobey God' (*ib.* 187); provided that the place where the hospitality is offered fulfils certain conditions, e.g. is not adorned with silk or satin, gold or silver vessels, etc. (*ib.* 190). Sayings attributed to the Prophet are: 'Hospitality is a right'; 'Hospitality for a night may be claimed'; 'Any area or village wherein a Muslim is allowed to pass a night hungry is out of the pale of Islam'; 'Hospitality is three [days]; all above that is charity' (probably meaning 'cannot be demanded as a right,' but ingeniously interpreted by some Sūfis as charity bestowed on the entertainer, who thereby earns heavenly reward [*ib.* 206 f.]).

In spite of such exhortations, the desire to entertain was by no means universal among Muslims, and a whole literature exists in illustration of stinginess; the classical treatise is that by Jāḥiẓ of Baṣra († 255 A.H.; ed. van Vloten, 1900).

The formulae wherewith guests are greeted, *aḥlan wa-saḥlan*, *wa-marḥaban*, probably go back to remote antiquity: the last of these words is the 'wide room' of the Psalms (18¹⁹ 31⁸ etc.). The first is said to mean 'you are among your family'; the second is probably a jingle matching the first, but means 'easy.' In modern times the phrases *ānastanā*, 'you have rendered us at home,' and *auḥashtanā*, 'you have rendered us lonely,' are often heard besides. We sometimes hear of gifts given to guests in connexion with the word *nuzl*; but the practice does not appear to have been widespread.

LITERATURE.—To the authorities cited in the article add G. Jacob, *Altarabisches Beduinenleben*², Berlin, 1897, pp. 85-88.

D. S. MARGOLIOUTH.

HOSPITALITY (Buddhist).—This may best be considered under three heads: (1) hospitality of laymen one to the other, (2) hospitality of the laity to members of the religious Orders, and (3) hospitality of the latter to each other.

1. **Hospitality among laymen.**—In passages in the canonical books dealing with the lower morality and addressed to unconverted laymen we find references to this subject. So in the *Dīgha* (iii. 190) the ideal wife is said to be hospitable to her husband's family; in *ib.* i. 117 it is stated to be the duty of a good citizen to treat guests with honour and respect; in *Jātaka*, iv. 32 (in the canonical verses), one of the heroes of the tale boasts of the friendly and hospitable reception he always accorded to guests; and in *ib.* v. 388 (again in the canonical verses) it is laid down that his sacrifice is vain who leaves a guest there seated unfed. These injunctions, or expressions of opinion, are not represented as exclusively Buddhist. In the first passage they are put into the mouth of the Buddha, in the others into the mouths of good men not belonging to the Buddhist community. It is evident that the Buddhists adopted current views on the subject, omitting only any reference

to superstitious customs, connected with conceptions of tabu or animistic views.

2. **Hospitality of the laity to the religious Orders.**—When Buddhism arose, there were quite a number of wandering teachers (*pabbajitā*, 'wanderers') who propagated doctrines as varied as those of the Greek sophists. They belonged to all social grades, though most of them were men of noble birth. It was considered a virtue and a privilege to provide these unorthodox teachers with the few simple necessities of their wandering life—especially lodging, food, and clothing. Many of the 'wanderers' were organized into communities, with such rules as seemed suitable to their founders for the regulation of such bodies of co-religionists. The people supported all alike, though they had their special favourites. The Buddhists adopted this system, and those among the laity who followed them carried out very willingly the current views as to such hospitality to the 'wanderers.' It was enjoined upon them to give to all. Thus, when Siha, a nobleman who had hitherto followed the Jain doctrine, became a Buddhist, it is specially mentioned that the Buddha urged him to continue, as before, his hospitalities to the members of the Jain Order.¹ So in the Edicts of the Buddhist emperor Asoka frequent mention is made of the duty of hospitality to teachers of all the different sects (not only one's own).

3. **Hospitality within the Order.**—The Buddhist 'wanderers' were accustomed on their journeyings to stay with one another, and a set of rules was drawn up for their guidance when guests of this kind arrived, prescribing the etiquette to be observed both by the incoming *bhikkhus* (the *āgamtukā*) and by their hosts. These regulations are of a simple character, such as might be drawn up now under similar circumstances. They are too long to quote, but have been translated in full by the present writer and Oldenberg in vol. iii. of the *Vinaya Texts* (*SBE* xx. [1885]) 273–282.

It should be pointed out that all this is considered to belong to the lower morality of the unconverted; it is taken for granted, and never even referred to in those passages of the books in which the essential doctrines of Buddhism are expounded to the converted. It is really Indian (see HOSPITALITY [Hindu]) rather than Buddhist; though a detailed comparison of the Buddhist doctrine of hospitality with that of other Indian sects would, no doubt, show that the Buddhists laid more stress than the others did on certain details, e.g. on the importance, in such matters, of disdressing, or paying but little attention to, any difference of sectarian opinion.

LITERATURE.—The authorities are quoted in the article.

T. W. RHYS DAVIDS.

HOSPITALITY (Celtic).—1. **Gauls.**—It has already been noted in art. ETHICS AND MORALITY (Celtic), vol. v. p. 455, that the Gauls manifested a great desire for knowledge of the habits and customs of foreign peoples, and it is in this eagerness for information that we find the source of the hospitality for which they are so often praised. They welcomed the bards not only because they loved to hear them sing of the deeds of heroes, but also because they delighted in the stories of distant nations related by these travellers. They never refused hospitality to a stranger; and, after having done him the honour of their table, they pressed him with endless questions regarding their neighbours; as Caesar says (*de Bell. Gall.* iv. 5):

'Est enim hoc Gallicae consuetudinis, uti et viatores etiam invitos consistere cogant et, quid quisque eorum de quoque re audierit aut cognoverit, querant, et mercedem in oppidis vulgus circumstantibus ex regionibus veniant quasque ibi res cognoverint, pronuntiare cogant.'

Every traveller found a cordial welcome among

¹ *Vinaya Texts*, ii. (*SBE* xvii. [1882]) 115.

the Celto-Iberians, because they considered those who were in the company of strangers as beloved by the gods (G. Dottin, *Manuel pour servir à l'étude de l'antiquité celtique*, Paris, 1906, p. 117). It is needless to observe, therefore, that the statement of Diodorus (iv. 19, v. 24), that the Celts were accustomed to put strangers to death, is merely a fiction.

2. **Irish.**—The Irish terminology for the relations of hospitality is as follows:

gíge, gen. *gíged*, 'guest'; *oged-chaire*, 'guest-friendship,' 'hospitality' (Windisch, *Die altir. Ildensage, Tain Bó Cúalnge*, Leipzig, 1905, line 1837); *taíge gíged*, 'guest-house' (ib. p. liii); *brúiden*, 'guest-house, a palace with seven doors' (ib. line 2625), cognate with Goth. *baúrd*, 'board' (*Acallam na Senórach*, ed. Windisch, *Irische Texte*, iv. 1, Leipzig, 1900, p. 39, line 1378; p. 77, line 2731); *dígedechtā*, 'greeting,' 'hospitality' (ib. p. 1, line 12); *brugaid*, 'host' (Windisch, l. [1880] 405); *cnech* or *ainech-ruice*, 'face-blush' (Stokes and O'Donovan, *Cormac's Glossary*, Calcutta, 1865, p. 66); *bruighfer* (lit. 'land-man'), 'public hospitalier,' etc.

In Ireland, hospitality was not only practised as a virtue, but enjoined by law from the earliest times, and references to this subject are equally numerous in religious and in secular literature. In the account of the second battle of Moyrath, we find the following statement concerning Ireland in the reign of King Domhnall: 'Her habitations were hospitable, spacious, and open for company and entertainment, to remove the hunger and gloom of guests' (J. O'Donovan, *The Battle of Magh Rath, Irish Archaeol. Soc.*, Dublin, 1842, p. 105). Bede (*HE* iii. 27), in writing of the plague of 664, states that many English, both of the nobility and of the lower ranks, had repaired to Ireland at that time either for the sake of study or of continence. The Irish, continues the historian, 'willingly received them all, and took care to supply them with food, as also to furnish them with books to read, and their teaching, all without any charge.'

From what is contained in the *Ancient Laws of Ireland* (London, 1869–73, iv. 237) as well as in the saga, we may conclude that from the very earliest times a king or a chieftain was obliged to entertain any passing stranger or any other person who might seek his hospitality without asking any questions regarding himself or the purpose of his visit. One who neglected to discharge these duties incurred without fail the hostility of his people. For example, in the account of the second battle of Moytura, the people, we are told, complained bitterly of the poor hospitality of King Bres:

'The knives of his people were not greased at his table, nor did their breath smell of ale at the banquet. Neither their poets, nor their bards, nor their satirists, nor their harpers, nor their pipers, nor their trumpeters, nor their jugglers, nor their buffoons, were ever seen engaged in amusing them in the assembly at his court' (P. W. Joyce, *Soc. Hist. of Anc. Ireland*, London, 1903, i. 68).

The poet Coirpre, son of Etan, once presented himself at the castle of this king seeking hospitality. 'He was shown into a small, dark, sombre house where there was neither fire nor furniture nor bed. He was given three small dry rolls of bread on a little plate. Arising the next morning, he was not grateful.' Then Coirpre pronounced against Bres the first magic malediction ever composed in Ireland, and the outcome of all this was that Bres was driven from the throne (H. d'Arbois de Jubainville, *Cours de littérature celtique*, Paris, 1888–1902, v. 414).

Probably the most unique account of hospitality among the Celts is that of Gúaire, king of Connaught, in the 7th cent., who was so constantly giving away that his right hand grew longer than his left.

When Senchán Torpeist became chief of the *file* in Ireland, after the death of Eochaid Dallan Forgaill in 658, he sought hospitality of Gúaire, accompanied by a retinue of 150 *file*, or poets, 'as many pupils, as many valets, as many women,' and others besides. Though Gúaire had a building purposely constructed for the reception of Senchán and his companions, he was not prepared for such a multitude. The women especially were most exacting in their demands; 'at first the widow and the daughter of Eochaid Dallan, then the wife of Senchán, and, finally, Senchán himself exceeded all the hounds of hospitality.'

The first maintained that she would die unless she obtained a bowl of beer made with milk, and in addition to this she demanded the marrow from the ankle of a wild boar. Between Christmas and Epiphany, she wished to have beside her, on a yew tree, a small freshly hatched cuckoo. As a belt it was necessary to supply her with a strip of bacon taken from a perfectly white pig. The only kind of mount with which she could be satisfied was a horse with purple mane and white legs. Her dress must be a spider's web of many colours. Marbán, the brother and swineherd of Guaire, was able to secure for her all that she had asked, and to satisfy the equally exacting requests of the two other women.

But Senchán was a still more embarrassing guest than they. He declared that he would die unless Guaire could regale him and his retinue, and also the nobility of Connaught, with an ample repast, consisting of the bacon of pigs not born of sows and of beer produced from a single grain of barley. In case of refusal Guaire was threatened with an incantation. Marbán again came to his rescue. He possessed nine pigs from a sow which was killed by a wolf before they were born; and eleven years previous to this date, he had sown a grain of barley which gave him an ear the following year. The grains of this ear produced seventeen ears the next year, and so on until the end of the eleventh year, when he reaped seven large piles of barley, all coming from the original grain. Consequently Guaire was able to satisfy the demands of Senchán.

The latter, however, not expecting to be gratified, was displeased, and refused to eat. Guaire, though irritated by the behaviour of his guest, sent a servant to Senchán hearing a goose prepared expressly for him. Senchán refused to accept the gift, and addressed the servant as follows: 'I knew your grandfather, who had round and ill-kempt nails. Consequently, I will receive nothing from your hands.' A young girl was then dispatched by Guaire to prepare, in the presence of Senchán, a mixture of flour and salmon eggs, which was then offered to the poet. But he again refused, saying to her: 'I knew your grandmother. One day, from the top of a rock, she showed the way to some passing lepers. Consequently, I can receive nothing from your hands.'

Guaire lodged and fed these incommodious guests for a year, a season, and a month, but finally he lost his patience. Marbán recalled to his brother that, though Senchán and his companions had the right to be lodged and fed, they were obliged in return to make music and relate stories. He therefore asked of Guaire permission to order them to recite the *Táin*, or the *Cattle Raid of Cooley*, from beginning to end. Senchán was unable to comply with his command and asked his companions for help, but of this vast epic they only knew *béoga*, or selections. Then Marbán, by an incantation, forbade them from passing two nights in succession in the same house as long as they had not found the complete text of this famous story. They were obliged then to set forth in search of the epic (*Book of Leinster*, 245; *Transactions of the Ossianic Society*, Dublin, 1854-61, v. 102-105; d'Arbois de Jubainville, vi. 140-143).

Further instances of the hospitality of the early Irish are the following:

First, in the *Feast of Bricriu* it is stated that Conchobhar, king of Ulster, established the law that each chieftain should feast the Ulstermen one night in the year. The wife of the hero who did the entertaining was obliged to furnish the wives of the Ulstermen with seven oxen, seven pigs, seven casks, seven barrels, seven mugs, seven pots, seven cups, and seven glasses of beer, seven services of fish, birds, and vegetables (d'Arbois de Jubainville, v. 150). While the three heroes, Conall, Lógaire, and Cúchulainn, are making their long expedition, they are received on all sides with marked attention. In one place a repast sufficient for one hundred persons is served to them, and they are permitted to have their choice of the daughters of the king (*ib.* 161). When they reach the house of Curoi, they learn that his wife has received orders from her absent husband to grant them the hospitality of his home. Hence, she prepares for them a bath, intoxicating drinks, and superb beds (*ib.* 136).

In the story of the *Birth and Reign of Conchobhar*, we are told that each Ulsterman gave him hospitality for one night, and allowed him to pass it with his wife—a right that this despotic king pretended to exercise ever afterwards (*ib.* 7 f.). In the *Murder of Conchobhar*, it is stated that the kings of Munster, Leinster, etc., permitted the poet Aitherné to pass the night with their wives during his sojourn in their countries, for fear of the protection of the Ulstermen which had been granted to him (*ib.* 366 f.).

The regular period for which a guest could claim hospitality was three days and three nights, after which the host could refuse to continue to entertain his guest, if he so wished (cf. *Acallamh na Senórach*, in Windisch, iv. 1, lines 436, 1601, 1823, 2797, 3531, 7352, 7652; *RCel* ix. [1888] 495, note 3). Mael Duin and his fellow-pilgrims are received everywhere with the greatest cordiality, but, at the end of three nights and three days, their host or hostess usually vanishes (d'Arbois de Jubainville, v. 474, 479 f.). The attentions shown them in the 'Island of the Queen and her seventeen daughters' rival those of Guaire given above (*ib.* 486 ff.). If the lord thought his reception unworthy of his guests

because of his being taken unawares, he usually attempted to atone for his inhospitality during the course of the following days. When Mac Dáthó was surprised by the heroes of Ulster and of Connaught and their retinues, he killed his immense hog, the wonder of his kingdom, in honour of his guests. Fearing that they might still be displeased with their reception, he apologized for his lack of preparations, saying: 'If anything is lacking to-day, I will kill it to-morrow' ('*Seól mucci Mic Dáthó*,' in Windisch, i. 98).

In historical times we find the same esteem for hospitality as in the more legendary periods. Of Owen O'Madden, a Connaught chief, it is stated in the *Tribes and Customs of Hy-many* (ed. O'Donovan, *Irish Archæol. Soc.* v. [1843] 141) that 'he does not refuse any one gold or horses, food or kine, and he is the wealthiest of the race of Gaedhal for bestowing them'; while St. Patrick, in blessing the district of Moy Rein, is reported to have said: 'I leave prosperity to the place so that it shall provide for all [requiring help] even though every cleric should be poor,' which is interpreted by Hennessy to mean that, if the clergy were too poor, the laity should be rich enough to provide for all (Hennessy and Kelly, *The Book of Fenagh*, Dublin, 1875, p. 273).

Among the different classes of society, we find first that the king was expected to keep his house always open to visitors.

'A prince,' says Cormac Mac Art, 'should light his lamps on Samhain Day (the celebration of the beginning of winter on 1 Nov.) and welcome his guests with clapping of hands and comfortable seats, and the cup-bearers should be active in distributing meat and drink' (Joyce, i. 58).

Once a guest had partaken of food in a house, whether of king or of subject, the host was not allowed thereafter to offer him violence or even to show him disrespect.

In A.D. 598, Branduff, king of Leinster, offended at the licentious conduct of Prince Cummascach, set fire to the building in which the latter and his suite were feasting. Glasdám, the prince's jester, who had been entertained a few days before as a guest by the king, exclaimed: 'Lo, I have eaten thy meat! Let not this deed of shame be now wrought on me!' To this Branduff answered: 'By no means shall this be done! Climb up to the ridge-pole and leap out over the flames to the ground. We will let thee pass, and thus shalt thou escape!' But the jester refused to be saved without his master, and gave his mantle and cap to the prince, who escaped from the burning building (S. H. O'Grady, *Silva Gadelica*, London, 1892, ii. xxviii; Joyce, ii. 483).

During the time that the guest was under the roof of his host, the latter was bound by law to protect him. A gloss on the *Ancient Laws* explains the words *t'aurgaire*, 'thy defence,' by the statement that no one—not even an officer of the law—should be allowed to enter one's house and lay hold of his guest (*i.e.* for debts or crime) before the end of the third night. In such an event the host could lay claim to damages against those who had violated the privacy of his home (d'Arbois de Jubainville, 'Introduction et commentaire du Senchus-Mór,' in *Cours de litt. celt.* viii. 145).

When the king or his subject found himself unable to discharge the duties of a host, he suffered the 'blush of honourable shame' or 'face-blush' (*enech-ruice*). In order to 'break or prevent the face-blush' of a king, the *Ancient Laws* (iv. 311) say that the *bruighfer*, or 'public hospitaller,' had the 'snout of a rooting hog'—in other words, he had plenty. If, however, the king or his subject should lack the necessary provisions at the arrival of his guests, through default of another, the defaulter was obliged to pay him the compensation known as the 'blush-fine' (*Ancient Laws of Ireland*, i. 123. 11; 129, note 1; iv. 345, 347, 13; *Cormac's Glossary*, 103, s.v. 'Leos').

Though, according to the *Ancient Laws* (iv. 237), chieftains were held 'bound to entertain without asking any questions,' the *féine*, or farmers, it seems, were given permission to make suitable

inquiries of their guests, in order, without doubt, to afford them better protection in case of necessity (Joyce, ii. 168). As the *Ancient Laws* (iv. 337) specify cases wherein a king might be excused for deficiency of provisions if the number of guests should exceed expectation, it is obvious that a subject was not expected to exceed the limits of his means in order to provide for a number of guests.

As stated above, there was a 'public hospitaller' (*bruighfer*, *brugaid*, *brüga*), who had, as a gift from the king, to assist him in fulfilling the functions of his charge, appanage lands of various kinds. He seems to have had, for example, the temporary usufruct of escheated lands, and of such lands as fell into the public domain through failure of heirs, or pending the decision of the courts as to the rightful succession to them. In return for these immunities and lands, he was bound to maintain his establishment in a proper condition. His was a position of high honour, and all who laid claim to his hospitality were bound to show him due respect. Though his revenues came principally from the land, he had other allowances. The extent of his house and premises, the character of the furniture, and the amount of supplies of provisions he was bound to have always in store are minutely given in the *Crith Gablach*, a MS published by E. O'Curry (*Manners and Customs of the Anc. Irish*, London, 1873, ii., App. p. 485). He was specially protected by law from trespass and from wanton or malicious damage to his furniture or premises. In the tract mentioned above, the fines for such trespasses and damages are set down with great minuteness. These fines were heavy, and were evidently intended to restrain within the limits of order and decorum those who were entitled to hospitality (O'Curry, i. p. cclxix). Among the privileges extended to the *brugaid* or *bruighfer* was that of brewing, for his house should never be found lacking the ale necessary for the refreshment of a king, bishop, poet, judge, or other person, and their respective suites entitled to such entertainment (*ib.* p. cclxxvi). He was also the only man under the rank of a *flaith* ('ruler, prince') entitled to the privilege of having his house over a spring of water.

There were two classes of *bruguids*. According to Stokes (*RCel* xv. [1894] 431), the inferior and more common grade was that of the *brugaid cedach*, or 'hundred hospitaller,' who was required to have one hundred of each kind of cattle, one hundred labourers, and corresponding provision for feeding and lodging guests. The higher and more exceptional grade was that of the *brugaid lethech*, or 'hospitaller of the kneading trough' (*lethech* = 'kneading trough'), who was not only obliged to have two hundred of each kind of cattle, but who had to supply his house with all the necessary furniture and utensils, including one hundred beds for guests. The *Ancient Laws* (i. 47) deny the *brugaid* the right to borrow, stating, on the contrary (iv. 311), that he is 'a man of three snouts, the snout of a live hog rooting in the fields to break the blushes of his face, the snout of a dead hog cooking on the hooks, and the pointed snout of a plough'; i.e., he should have plenty of live animals, meat cooked and uncooked—usually of three kinds—and a plough, with all other tilling appliances. He is also called the man of three sacks; i.e., his house was always to be provided with a sack of malt for brewing ale, a sack of salt for curing cattle-joints, and a sack of *guail*, or charcoal, 'for forging the irons,' in case of accident to the horses or vehicles of travellers (O'Curry, i. p. cclxxii). The *Ancient Laws* (iv. 310 f.) prescribe, further, that his kitchen fire should never be permitted to go out, and that his cauldron should always remain on the fire, full

of joints boiling for any guest who might chance to arrive.

In addition to the foregoing, the *Brehon Laws* (v. 17. 7, 79. 22) provide that a number of open roads should lead to the *brugaid's* hostel, so that it might be within access of all; and a man should be stationed at each road to allow no traveller to pass without seeking the hospitality of the *brugaid*. From the account of the destruction of Da Derga's hostel, we are able to ascertain that at night a light was kept burning on the lawn (*faithche*), to serve as a guide to travellers. In fact, Da Derga never closed any of the doors of his house, day or night, with the exception of those to the windward side (Stokes, 'Togail Bruden Da Derga,' in *RCel* xxii. [1901]).

According to Keating (*History of Ireland*, tr. O'Mahony, London, 1866; see Joyce, ii. 170), there were 90 *bruguids* in Connaught, 90 in Ulster, 93 in Leinster, and 130 in Munster. Though these figures are far from being accurate, they indicate how very numerous these houses of hospitality were.

There were a few *bruguids* of a still higher class than those already mentioned, who, it seems, entertained kings, chiefs, and their retinues, and were on very intimate terms with them. With the exception of this fact, their duties were in every way similar to those of the other two classes.

With the creation of the position of *brugaid* arose the necessity of public hostels of which he might be placed in charge. These hostels were called *brudin* or *bruden*—meaning houses of public or State-endowed hospitality. According to the Story of the Pig of Mac Dáthó ('*Scél mucci Mic Dáthó*,' in Windisch, i. 96), there were in the Red Branch period, about the beginning of the Christian era, six of these royal hostels in Ireland: 'the hostel of Da Derga in the province of Cualann, and the hostel of Forgáil Manach [father-in-law of Cúchulainn] which was located at Lusa [now Lusk, to the north of Dublin], and the hostel of Mic Dareo in Brefney, and the hostel of Da Choca in West Meath, and the hostel of Blai the farmer (*brüga*) in Ulster,' as well as that of Mac Dáthó, who was king of Leinster. In regard to the hostel of Mae Dáthó, it is said that 'there were seven doors in the hostel, and seven ways through it, and seven hearths in it, and seven cauldrons, and an ox and a salted pig in each cauldron. The man who came into the house thrust his fork into the cauldron, and what he obtained at the first thrust, that he ate. If, however, he did not obtain anything at the first thrust, he did not make another' (cf. also Stokes, 'Togail Bruden Da Choca, the Destruction of the Hostel of Da Choca,' in *RCel* xxi. [1900] 397).

The *bruden* of Da Derga was the most important of these hostels. The account of the destruction (*togail*) of it was published by Stokes in *RCel* xxii. [1901], and it relates how Conari I., king of Ireland, and his retinue, who were staying there at the time, were destroyed by a band of Irish and British marauders in the 1st cent. A.D. This hostel was situated on the river Dodder, where excavations were made and remains were discovered by Frazer (*Proc. Roy. Ir. Acad.*, 1879-86, p. 29). The *bruden* of Da Choca, in the destruction of which Cormac Conlíngeas, son of Conchobar, king of Ulster, perished, was the next in importance, and was, as stated above, situated in West Meath, a few miles from Athlone. The account of its destruction contains the statement also that 'every *bruden* is an asylum of the red hand,' i.e. for all criminals guilty of murder (*RCel* xxi. 315).

There was still another kind of public hospitaller, called the *biatach* or *biadhtach*, though the difference between him and the *brugaid* is not very clear. The Book of the Dun Cow (*Leabhar na hUidhre*, p. 123, line 4 f. from bottom) mentions them together, apparently making no distinction whatever between them. The *biatach* was obliged

to entertain travellers and the chief's soldiers whenever they sought his hospitality. In order to enable him to discharge his functions, he was granted a tract of arable land called the *baile-biadhtaigh*, which was equivalent to about 1000 English acres. Besides this, he was entitled to a much larger amount of waste land.

According to Cormac's *Glossary* (p. 130), there were several female *bruguids* during the time of Finn who entertained chieftains and warriors on their hunting expeditions.

In addition to these, we find in Christian times that every monastery contained a *tech-diged*, or guest-house, for the reception of travellers. These houses, which were constructed at some distance from the monks' cells, dated from the time of St. Patrick (Joyce, i. 330). According to the *Lives of the Saints* (Stokes, *Lives of the Saints from the Book of Lismore*, Oxford, 1890), it was enjoined upon some of the inmates to receive the stranger, take off his shoes, wash his feet in warm water, and prepare supper and bed for him. This was done in accordance with the *Ancient Laws* (v. 121. 27), which state that 'hospitality is incumbent on every servant of the Church.'

An old Irish sermon on Doomsday contains the following: 'The Lord will say to the just, "I was in need of a guest-house (*tech-diged*), and ye gave me hospitality"' (Stokes, 'Tidings of Doomsday: a Sermon on Doomsday from the Leabar na hUidhre, in *RCEl* iv. [1879-80]). Once, when St. Columba expected a guest at Iona, he told the brethren to prepare the *hospitium*, or guest-house, and to have water ready to wash the stranger's feet (Reeves, *Adamnan's Life of St. Columba*, Dublin, 1857, p. 27). When St. Ciaran of Clonmacnoise arrived at Saigir (now Seirkieran in King's County), to visit the other Ciaran, abbot of Saigir, the latter, learning that the fire had unexpectedly gone out, said to him with a tone of apology: 'The first thing that ye [the saint and his followers] need is water to wash your feet, but just now we have no means of heating water for you' (Stokes, *Lives of the Saints*, 277). Mac Conglinne, displeased at the poor reception accorded him in the monastery at Cork, complains that on his arrival no one came to the guest-house to wash his feet, so that he was obliged to wash them himself (Meyer and Hennessy, *The Vision of Mac Conglinne*, London, 1892, p. 10). As in secular life, so in monastic life there was no obligation to entertain guests after the third day.

Guest-houses with men-servants (*timthirig*) in charge were also established in the most important nunneries of the country. In the *Féilire*, or Calendar, of Oengus the Culdee (*Trans. Roy. Ir. Acad.*, 1880, p. 72f.), it is related that a chief named Coirfre or Carbery arrived at St. Brigit's Convent in Kildare with a child in his arms, and was conducted to the guest-house. Guest-houses are also found attached to the houses of chiefs and even of persons not so high in the social scale who might be able to bear the expense. They consisted usually of one large apartment, which was always kept prepared for the reception of travellers, and which was in charge of a handmaid who washed the guests' feet (*ib.* 48).

If a monastery was situated on the banks of a river where there was no bridge, the monks usually had a *curragh* ready to ferry any traveller across free of charge (Healy, *Insula Sanctorum et Doctorum: Ireland's Ancient Schools and Scholars*, Dublin, 1890, p. 427). Irish missionaries on the Continent established *hospitalia* for the use of pilgrims on the way to Rome, some of which were in Germany, although they were mostly in France (cf. *Cambrensis Eversus*, ed. for the Celtic Society by M. Kelly, Dublin, 1850, ii. 244f.).

The public hostels began to diminish in number at the time of the Anglo-Norman invasion, and finally they disappeared altogether. After this the monasteries and some of the wealthier chiefs continued to keep up the custom for some time, but Henry VIII. finally ordered the suppression of all monasteries, and the last vestige of this custom disappeared with them. In 1539, Lord Leonard Gray, the Irish lord deputy, and the Dublin council petitioned the king in vain to exempt six

monasteries from the order, and among their reasons they cite the following:

'For in those houses commonly, and other such like, in default of comen innes, which are not in this land, the King's Deputie, and all other his Grace's Counsaill and Officers, also Irishmen, and others resorting to the King's Deputie in their quarters, is and hath bene most comenlie lodged at the costes of the said houses. . . . Also at every hosting, rode, and jorney, the said houses in ther [own] propre costes fyndethe [entertainment for] as many men of warr, as they are apoynted by the King's Deputie and Counsaill for the same' (*State Papers, Henry VIII.*, Ireland, iii. 130; see also *Register of All Hallows*, xxv., and Joyce, i. 333).

3. *Welsh*.—Among the Welsh the same admiration for hospitality and liberality was shown as among the Irish. The house of the Cymro was always open to the traveller. When he came within a district and presented himself at a house, he first delivered up his arms, which signified that he placed himself under the *nawd* (peace) of the *pentculu* (head of the household). If he expressed the desire of seeking a lodging, for the first two nights he was treated as a guest of the householder with whom he stayed, but on the third night he was deemed an *agcnhine*, or member of the man's household, for whom such man was answerable (Hubert Lewis, *The Ancient Laws of Wales*, ed. J. E. Lloyd, London, 1889, p. 281). The guest's way of manifesting his intention of staying overnight was to allow his feet to be washed. But, if he refused the proffered service, it was apparent that he desired only morning refreshments, and not lodging for the night.

'The young men,' says Giraldus Cambrensis (*Opera*, ed. J. F. Dimock, London, 1861-91, i. 10, p. 182f.), 'move about in troops and families under the direction of a chosen leader. Attached only to arms and ease, and ever ready to stand forth in defence of their country, they have free admittance into every house as if it were their own.'

As each house had its young women and its harps allotted to the purpose of entertaining visitors, those who arrived early in the day were entertained either with conversation or music until evening, when the principal meal of the day was served. Though, as Giraldus says (*Descrip. Cambrie*, i. 10, p. 182f.; cf. *ETHICS AND MORALITY* [Celtic], vol. v. p. 463), this varied according to the number and dignity of the persons assembled and the degrees of wealth of different households, it was almost always a simple repast, for 'the kitchen does not supply many dishes nor high-seasoned incitements to eating.'

The houses of the Welsh were not furnished with tables, cloths, or napkins. The guests were seated in messes of three, instead of couples as elsewhere. All the dishes were at once set before them in large platters on rushes or grass spread on the floor (*ib.*), and the food consisted of milk, cheese, butter, and plainly-cooked meat (Rhys and Brynmor-Jones, *The Welsh People*, London, 1900, p. 250f.). The bread that they served was a thin and broad cake fresh baked every day, which, Giraldus says (*loc. cit.*), was called *legana* in the old writings, but which was probably very much the same as the 'griddle-bread' or 'bake-stone bread'—*bara llech* or *bara planc*—of modern times (Rhys and Brynmor-Jones, *loc. cit.*; T. Wright, *The Hist. Works of Giraldus Cambrensis*, London, 1863, p. 493, note 2). To this was usually added broth with chopped-up meat. 'Such a repast,' adds Giraldus, 'was formerly used by the noble youth from whom this nation boasts its descent, and whose manners it still partly imitates.' The family waited on the guests, the host and hostess standing up and taking no food until the needs of their visitors were satisfied. The evening was then passed by the guests in listening to the songs or recitations of the bard of the household, or of minstrels who in their wandering had joined the company. Often all united in choral singing (Rhys and Brynmor-Jones, *loc. cit.*). A bed made of rushes, and covered with a coarse

kind of cloth manufactured in the country, called *brychan*, was then placed along the side of the hall, and the family and guests lay down to sleep in common (Giraldus, *loc. cit.*). The fire on the hearth in the centre of this hall continued to burn all night, and the people were so arranged that it was at their feet.

'But when the under side begins to be tired with the hardness of the bed,' adds Giraldus (*loc. cit.*), 'or the upper one to suffer from the cold, they immediately leap up and go to the fire, which soon relieves them from both inconveniences; and then, returning to their couch, they alternately expose their sides to the cold and to the hardness of the bed.'

Until the end of the third night the host and the people of the house were responsible for the safety of the guest. According to the *Ancient Laws of Wales*, one of the cases where guardians are appropriate is to guard lawful guests (*Dimetian Code*, III. v. p. 300; *Gwentian Code*, II. xxxviii. p. 377; *Anomalous Welsh Laws*, xiv. p. 714, in Aneurin Owen, *Ancient Laws and Institutes of Wales*, London, 1841). If during the period of his visit recognized by law—*i.e.* before the end of three days—the guest was accused of theft, the testimony of his host could clear him only of theft committed by night (*Anomalous Laws*, xiv. p. 739, § 2); and, if the host failed to clear his guest, he himself was obliged to pay three pounds to his lord and to surrender his property to the complainant, *i.e.* sufficient, no doubt, to relieve his guest of the punishment he might suffer (*ib.*; also ch. xii. p. 705; and ch. xv. p. 709).

'There are three privileged progressive visits,' say the *Triads of Dyonwal Moelmad* (W. Probert, *The Ancient Laws of Cambria*, London, 1823, p. 9, no. 24), 'guaranteed by the honour of the tribe of the Cambrians, and no person must presume to hinder them: the visit of an ambassador from a bordering kingdom; the visit of bards from the bordering kingdom in the convention, according to the privilege and institute of the bards of the Isle of Britain: and the visit of foreigners in the peace and protection of God and His tranquillity.'

To illustrate further the attitude of the Welsh towards hospitality, it is stated elsewhere in the same work (§ 12) that 'there are three progressions that, wherever they go, are entitled to their support and maintenance: those who have the privilege of distinction; those who have the privilege of bards; and those who have the privilege of orphans.' Among the 'three progressions that require assistance' are 'bards in their circuit of minstrelsy and foreigners under the protection of the tribe of Cambrians.' Finally, the 'three renowned progressions' are the chief of the tribe and his retinue, bards and their disciples, and a judge with the retainers of his court. 'Wherever they are,' continue the *Triads*, 'they are entitled to their liberty and free maintenance' (*ib.* § 30).

This goes to show how greatly a violation of the laws of hospitality was condemned among the Welsh; and we are not surprised, therefore, to discover that severe punishments were meted out to the guilty. If it happened, for example, that a guest was seen to arrive and enter a house in good health, and in the morning was found dead, and the host and his family had raised no alarm and exhibited no marks of wounds received in his defence, the host and his family could not escape capital punishment, 'unless perhaps they were liberated *per patriam*, if the King's justices should deem that the truth could be ascertained *per patriam*' (Lewis, *op. cit.* 379). It was on this account that laws were made about receiving and parting with guests by daylight. If, on the contrary, the master of the house was found dead in the morning, and his servant or a stranger had passed the night in it, such stranger or servant could scarcely escape danger by the inquisition of the country because of the grave suspicion. 'But if the *patria* could not say the truth as to such secret deed, the man was sufficiently acquitted by their not finding him guilty' (*ib.*).

The *Ancient Laws* provide further (*Anomalous Laws*, iv. iv. 402, § 14, ed. Aneurin Owen) that, 'if a person come as an inmate to another person, having an animal or other property with him, when he departs, he is not to take with him the offspring, or dung, or crop, or any piece of furniture; nor anything but what he brought with him to the house, if it remain, unless an agreement assign it to him; as to which it is said: an agreement is stronger than justice.'

As in Ireland, no stranger was to remain beyond three days without 'commendation,' *i.e.* without being commended to some lord, who should take him under his protection, and answer for him, or without being admitted to some *borh*, or fellowship of mutual responsibility (*Leges Hen. I.*, c. viii. in Lewis, 281). In Ireland this was called 'binding the lord's protection,' and was necessary to every stranger to safeguard him through a country (J. Strachan, *Stories from the Táin*, Dublin, 1908, p. 4). Cúchulainn not only accepts the protection of King Conchobar of Ulster on his first visit to Emain Macha, but even requires the Ulstermen to accept protection from himself (*ib.*).

Of the king's guest the *Venedotian Code* (I. ix. 10, § 18, ed. Aneurin Owen) states that he is one of the six persons to be served with food and liquor by the royal steward. The other five who are the recipients of this honour are the king himself, his *henaw*, his *edeking*, his chief falconer, and his foot-holder. And, finally, one of the four persons for whom there is no protection against the king is 'a person to whom the king is a supper guest, who ought to supply him with food that night, and who does not supply him' (*Dimetian Code*, II. viii. p. 214, ed. Aneurin Owen).

LITERATURE.—This is sufficiently indicated in the article.

—JOHN LAWRENCE GERIG.

HOSPITALITY (Chinese).—The Chinese are a hospitable people; they enjoy social intercourse; they love to chat together. Notwithstanding the hard struggle for existence which many of them have to carry on, they enjoy life to the full, and extract well-nigh all the pleasure which can be got out of it. One of the first sentences in the Confucian *Analekts*¹ runs thus: 'How pleasant it is to have friends come from a distance!' The commentators amplify the wording of this so that it reads: 'How pleasant to have friends come to you from a distance, attracted by your learning!' There is no doubt that the context gives them reason to paraphrase the passage in this way. At the same time, although the attractive power that draws the friends together is learning, it opens the way to hospitality. This is not the only instance in the Classics; others are even more to the point, and in them we find hospitality enjoined as a duty. Now, these Classics are the standard which the Chinese have applied to their conduct, and they contain, according to them, the principles which are to guide them in all affairs.

It might be thought that the etiquette of this Eastern people, with its stiff formality, like a coat-of-mail, would so hamper intercourse that it would act as a kill-joy on all attempts at the offering of hospitality; but under the rigid forms of outward ceremonial there beats a human heart warm with all the elements that foster the exhibition of it. A good corrective to formality of intercourse, lest it should dull the edge of hospitality, is found in a saying of the philosopher Tsang, one of the principal disciples of Confucius: 'I daily examine myself . . . whether in intercourse with friends I may not have been sincere.'² Another disciple of the Sage also gives utterance to much the same idea when he states it as one of the leading principles in the conduct of a man to whom the term 'learned' might be applied: 'If, in his intercourse with his friends, his words are sincere.'³ We thus see that these followers of the Master were carrying out the principles he laid down of 'Hold faithfulness and sincerity as first principles.'⁴

In the compilation of memorials known as 'The Book of History,' extending over about 1700 years from the most ancient times before the day of Confucius, we have, in the portion known as 'The

¹ Bk. i. ch. ii.

² *ib.* bk. i. ch. iv.

³ *ib.* bk. i. ch. vii.

⁴ *ib.* bk. i. ch. viii. ver. 2.

Great Plan' (2205-2198 B.C.), one of the oldest parts of this ancient work, 'the entertainment of guests'¹ laid down as one of the eight objects of government. This would seem to include in its purview 'all festive ceremonies, all the intercourses of society.' In an agreement entered into by an assembly of princes in 650 B.C., one of the injunctions was: 'Be not forgetful of strangers and travellers.'² This was taken to include officers from other countries. 'The Doctrine of the Mean'—one of the Chinese Classics—in a description of the duties of a ruler of a country, says that 'by indulgent treatment of men from a distance they are brought to resort to him from all quarters.'³ The commentators differ as to the meaning of 'men from a distance.' One thinks it includes 'guests or envoys and travellers, or travelling merchants.' The learned translator of the 'Chinese Classics' (J. Legge) doubts whether any others but travelling merchants are intended by it. Another commentator would apply it to 'the princes of surrounding kingdoms.'

Confucius considered that the study of 'The Book of Poetry' taught the art of sociability. This book is a collection of 305 pieces selected by Confucius from more than 3000. They may almost be described as folk-songs, thus collected thousands of years before the vogue for such things in the West. These short poems represent the life of the Chinese some 3000 years ago. Some of them were sung at festive gatherings. In one 'admirable guests' are spoken of.⁴ Merry gatherings they seem to have been, for in one we read: 'As we feast, we laugh and talk.'⁵ In another we have a general returning from all his toils and feasting happily with his friends on roast turtle and minced carp.⁶ Another is descriptive of a feast given by a king.⁷ The hospitality thus sung in these songs seems to have been appreciated to the full.⁸

The clan system brings in its train, among its good features, the development of hospitality on a far more liberal scale than might be expected. Should a European, in adopting a Chinese surname for his cognomen while among the inhabitants of the 'Middle Kingdom,' come across a Chinese gentleman bearing the same name, he will find the most genuine interest taken in him by his newly-discovered clansman, and the utmost hospitality shown to him. The clansman in trouble or distress finds a refuge in his ancestral home in the heart of his clan in this land where poorhouses are unknown. Not only so, but a clansman, when out of work, can, and often does, go and live for days and weeks with one of the same clan as himself. Bed and board are given to him freely, and he is hospitably entertained until work again comes his way; and he, in his turn, is able to offer the same entertainment to a brother clansman in need.

The teapot in China is always ready to be produced on the advent of a stranger; nor is the Chinaman content with a single teapot, for often each cup serves for one, and each guest has a brew made specially for him, and replenished with boiling water as often as he likes. These cups are slowly sipped while the host does his best to entertain his visitor. Sweetmeats and pipes are also offered. A phrase in the Chinese language which is constantly heard is 'Come and sit down,' being an invitation to the house of those who utter it.

The low status of woman in China, her supposed inferior position in contrast to man, and the false prudery of the Chinese, have hitherto prevented the mingling of the sexes in entertainments, such as dinners, parties, and social gatherings.

¹ *Shu King*, pt. v. bk. iv. § vii. sec. iii.

² *Works of Mencius*, bk. vi. pt. ii. ch. vii. ver. 3.

³ Ch. xx. vers. 12 and 13. ⁴ *Shi King*, pt. ii. bk. i. ode i.

⁵ *Id.* pt. ii. bk. ii. ode ix. ⁶ *Id.* pt. ii. bk. iii. ode iii.

⁷ *Id.* pt. iii. bk. ii. ode iv. ⁸ *Id.* pt. iv. bk. i. ode ix.

Respectable women were excluded from participation in all such functions except when all present were of the same sex as themselves. But with the revolution in manners, customs, and education, as well as in government, which is now taking place in China, a different position is being taken by woman, and she has begun to share with her husband in both the dispensing and the receiving of hospitality.

LITERATURE.—In addition to the ancient sources cited in the footnotes, the following modern works may be consulted: J. Doolittle, *Social Life of the Chinese*, London, 1866; J. H. Gray, *China*, do. 1878; J. Dyer Ball, *Things Chinese*, Shanghai and Hongkong, 1903; R. K. Douglas, *China*, London, 1887; S. Kidd, *China*, do. 1884.

J. DYER BALL.

HOSPITALITY (Christian).—The foundation of the first hospitals and hospices by the Christian Church shows the practical way in which the principle of hospitality was applied by Christian charity to invalids and weary travellers. Hospitality is proverbial in the East (cf. the story of Abraham, Gn 18³⁻⁸). The guest was sacred and inviolable, even although discovered to be an enemy (Jg 19²³). Before the time of caravanserais, which were unknown until the end of the 7th cent. B.C. (cf. Jer 9²), the stranger, when travelling, was dependent upon the hospitality of private individuals. Hospitality was practised among the Greeks and Romans also, but it was a private rather than a civic virtue. Christianity transformed it into a public virtue, by demanding as a formal duty from members of the Church, and especially bishops, a more merciful and beneficent spirit. In fact, the earliest Christians interpreted Christ's words, 'I was a stranger, and ye took me in' (Mt 25³⁵), in their broadest sense (Mt 10⁴², Lk 10⁹ 14¹²⁻¹⁴), and showed hospitality towards pagans as well as Christians.

St. Paul followed in Christ's footsteps: 'In love of the brethren be tenderly affectioned one to another; . . . communicating to the necessities of the saints; given to hospitality' (Ro 12¹⁰⁻¹⁴, cf. 1 Ti 5¹⁰). A 'saint,' i.e. a Christian, provided with a letter of recommendation from his church, could travel from one end of the Roman empire to the other without having any anxiety about a home. Wherever there was a Christian church he was sure of receiving food and shelter, and attention in case of illness. The Christians showed hospitality towards all poor travellers.

1. Hospitality in the East.—Naturally it was travellers attacked by illness that called forth the greatest pity and anxiety. This was the origin of hospitals (*ἑεροδοξία*, *hospitia*), the first of which was founded in the last quarter of the 4th cent. A.D., on account of a famine which had caused a deadly epidemic.

The historian Sozomen (*HE*, iii. 16) relates the foundation in A.D. 370 of the hospital of Edessa in Syria thus: 'The town of Edessa, being afflicted by famine, the hermit Ephraim came forth from his seclusion to upbraid the rich with their hard-heartedness in allowing the poor to die instead of devoting a part of their superfluous wealth to their relief. "That wealth which you are so carefully amassing," he said to them, "will only serve to condemn you, while you are losing your own souls, which are worth more than all the treasures on earth!" Persuaded by these words, the rich people of Edessa informed him of their inability to decide upon the person to be entrusted with the distribution of their wealth, as the people of their acquaintance were all covetous and might put it to a wrong use. "And," Ephraim asked them, "what is your opinion of me?" "You are an honest man," they replied, "and we shall gladly give you charge of the distribution of our alms." He thereupon received large sums of money from them, and immediately ordered about three hundred beds to be fitted up in the public porches, and there attention was devoted to all those suffering from the effects of the famine—strangers and inhabitants alike.'

Basil, bishop of Cæsarea (in Cappadocia), had also opened a hospital in 375, not far from this town, consisting of several separate houses (see Greg. Naz. *Orat.* xlii. 'In laudem Basilii Magni,' 35).

If Osrhoene and Cappadocia can boast of having had the first hospitals, it was Constantinople that first specified the different classes of those requiring relief. Between A.D. 400 and 403 Chrysostom built several hospitals with the surplus of his income from the archbishopric. Each of these he placed under the charge of two faithful priests, to assist whom he engaged physicians, cooks, and capable workmen (Palladius, *Dial. de vita S. Joan. Chrysos.*, p. 19, ed. Montfaucon [PG xlvii. 20]). There were seven different hospitals: (1) the *Xenodochium*, inn for stranger travellers; (2) the *Nosocomium*, home for the treatment of acute complaints; (3) the *Lobotrophium*, shelter for cripples and chronic invalids; (4) the *Orphanotrophium*, home for the reception of orphans; (5) the *Gerontotrophium*, home for old people; (6) the *Ptochotrophium*, home for the reception of the poor; and (7) the *Pandochium*, a refuge for all kinds of destitutes.

Jerome is reputed to have founded the first orphanage in Bethlehem; and John the almoner, who was elected patriarch of Alexandria in 608, organized assistance to the poor and sick of that town.

The Council of Chalcedon (451) recommended the *parabolani*, i.e. 'clerks' employed in the hospitals, to remain in the service of the bishop. Widows were placed at the head of the list of those maintained at the expense of the Church, and in return they and the deaconesses attended to the sick women. Among the qualifications required from a widow in order to receive the Church's bounty St. Paul mentions: 'if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted' (1 Ti 5¹⁰).

2. **Hospitality in the West.**—Christian hospitality in the West gave rise to two kinds of institutions: (1) *hospitals*, intended for invalids, lepers, and other sufferers, and generally placed under the control of the bishops; and (2) *hospices* or almshouses, adjoining most of the monasteries, situated along the chief roads and in dangerous mountain passes; these extended a welcome to travellers overcome by fatigue or benumbed with cold.

Hospitality was the chief virtue enjoined upon the bishop. 'The bishop,' says St. Paul, 'must be given to hospitality' (1 Ti 3², Tit 1⁸), and the Apostolic precept was confirmed by the most famous Fathers of the Church. Jerome in his *Ep. lii.* ('To Nepotian'), and Chrysostom in his *Second Sermon on Genesis*, advise bishops to keep their houses open to strangers and sufferers in the cause of truth, and their table at the service of the poor, for, in doing so, they are sure to be entertaining Christ in disguise. St. Augustine had started a hospital in his own house, and often sat down at the same table with his guests. The Councils adopted this principle, and entrusted the bishops with the assistance of the poor and the sick (Council of Chalcedon, can. viii.).

In the decrees of the Councils of the Gallican Church are found the earliest regulations concerning the relief of the poor and the sick. The First Council, held at Orleans under Childebert in 511, devoted two canons to them. The fifth decreed that 'of the proceeds of offerings or lands granted to the Church by the king two-thirds shall be employed in the maintenance of the clergy and the poor and one-third in the redemption of prisoners.' The sixteenth adds: 'The bishop shall provide food and clothing, so far as his means will allow, to the poor and the sick who on account of their infirmities are unable to work for themselves.' The Fifth Council of Orleans (549) is quite as formal. After forbidding the unlawful use of any part of the alms bequeathed to the hospitals,

it enjoins upon the bishops (can. xxi.) the care particularly of lepers, and the duty of supplying them to the best of their ability with food and clothing, 'so that Christian mercy might not fail even in the case of victims of that most loathsome disease.' The fifteenth canon mentions the earliest hospital as being in France, and founded at Lyons in 542 by King Childebert and his wife Ultrogotha at the instigation of the bishop. Paris does not seem to have had one until the middle of the 7th cent., when Bishop Landry established (650) a home for invalids and poor travellers near his church—whence the name *Hôtel-Dieu*. It is to Lanfranc, its archbishop, that Canterbury owes its hospital (1070), and the first London hospital was called St. Bartholomew's (1102). In these semi-barbarian ages hospitals were often dedicated to the Holy Spirit, whose emblem, a dove, is found on the frontal of several, e.g. the hospital built by Pope Symmachus in Rome (498).

At first the bishops had the management of the hospitals, but gradually, as the duties increased, they were passed over to the chapters, who delegated this work to a few priests called *provisores* or *præfecti nosocomii*. The *Capitularies* of Charlemagne decreed that the secular and regular clergy should, as one of their first duties, relieve the sick; and, to guard against neglect of duty, they placed the *xenodochia* under the control of royal authority (*Capit.* 183). The Council of Meaux (845) refers to the *Hospitia Scotorum*, complaining that these had been diverted from their original purpose of hospitality, and imploring their reinstatement as almshouses for travellers and invalids.

3. **Hospices of the monasteries in the Middle Ages.**—While the bishops were the first to establish hospitals for the care of the sick, it was the monks who created a special form of Christian hospitality—the almshouse, or so-called *xenodochium*. Its foundation is generally attributed to St. Benedict of Nursia; this, however, is not correct, as it can be traced back as far as the very beginnings of Eastern monasticism.

The custom of washing the feet of the guests which was in vogue in the Irish convents of the 6th cent. came from the East. Johannes Cassianus, founder of the monastery of St. Victor near Marseilles (410), in his *Collationes* (chapter xvi. 'Magister hospitium'), describes the ceremony performed at the reception of a guest. After the customary salutations the traveller was introduced into the *hospitium*, a wing of the building apart from the rest of the cloister, and taken to his room. After having been shown into the dining-room (*cenaculum*), he had his feet washed by one of the monks. The whole company then shared in the joy caused by the arrival of a guest, breaking their fast and eating cooked food.

When Columban, at the end of the 6th cent., brought Christian principles, along with the elements of civilization, into Gaul, which had been laid waste by the barbarians, he founded monasteries at Anegray, Luxeuil, Fontaine, Bobbio, etc., and urged upon his monks the duty of hospitality towards strangers and poor pilgrims. His disciples, St. Ouen, St. Faron, St. Gall, etc., practised this virtue to such an extent that in the 9th cent. the fame of Scottish hospitality was wide-spread. These are the hospitable monasteries referred to by Charlemagne in his *Capitularies*, by the members of the Council of Meaux (845), and the Council of Quierzy (858), when they speak of the decline of the *hospitia peregrinorum*. The bishops assembled at the first of these Councils implored the Emperor Louis le Débonnaire to restore these *hospitia*, help them by endowments, and place them under their control.

'It is our duty,' they said (can. 40), 'to inform your Majesty concerning the homes established and equipped in the time of your predecessors, and to-day almost annihilated. The Scottish *hospitia* especially, which the kindly people of that nation had built there, and endowed from their wealth acquired because of their goodness, have been completely diverted from their real purpose. Not only are those who ask for hospitality refused

admittance, but even those who, bound by the tie of religion, have served the Lord from their childhood, are being driven from them, and compelled to go begging from door to door.'

Besides Johannes Cassianus and Columban, who imitated the practices of the Eastern Church, Benedict of Nursia also imposed the duty of hospitality upon the monks of the West. The 53rd chapter of his *Regula* is entitled 'de Hospitibus suscipiendis,' and reads as follows: 'Let all visitors who chance to arrive be welcomed as if it were Christ Himself, who will one day say to us, "I was a stranger, and ye took me in." Let due honour be shown to all, especially to servants of the faith and pilgrims' (*PL* lxxvi. 750; cf. E. Martène, *Commentarius in regulam Sancti Benedicti*, Paris, 1690).

There was practically no monastery in the Middle Ages without its *xenodochium*, and many had a *nosocomium* as well. These hospices rendered valuable service at a time when the roads were infested by robbers, or exposed to frost and snow, e.g. those leading through the passes of high mountains, and subject to thick fogs or snowstorms. Such were the hospices adjoining the cloisters on the three chief Alpine passes leading from Switzerland to Italy and France. The hospice of St. Gothard has been almost abandoned since the completion of the railway from Lucerne to Lugano (1882). That of Simplon is greatly affected by the new road leading from Brieg to Domo d'Ossola. The hospice of the Great St. Bernard still exists, and is prepared to render service to travellers on the road from Martigny to Aosta. The monks living there belong to the Augustinian Order, and their lay brothers are called 'Maroniers.' The adventures of those brave men and their famous dogs are well known. They have rescued from certain death thousands of travellers lost in the snow and almost frozen. For this purpose the monastery of the Great St. Bernard received an annual grant from the kings of France (1760). The grant was confirmed and increased by Napoleon Bonaparte, after the famous crossing of his army through this pass (15th to 21st May 1800).

4. **Orders of Hospitallers.**—The epidemics which frequently raged among the pilgrims travelling from the West to the Holy Land, and among the soldiers of the Crusades, led to the foundation of hospitals and Orders of Hospitallers in Palestine. The first hospitals were founded at the end of the 6th cent. by Pope Gregory I., and afterwards restored by Charlemagne, who took a great interest in the Christians of the East. The hospice of St. John, established at Jerusalem before the first Crusade by a few Amalfi citizens, gave rise to the first Order of Hospitallers called 'Hospitallers of St. John of Jerusalem,' or 'Joannites,' whose rules were drawn up by Brother Gerard (or Gerhard) (d. 1120). This Order, composed of three classes, priests, knights, and attendants, was of a semi-charitable, semi-military nature. As a consequence of the services it rendered, it spread throughout the whole of Europe, and was divided into eight provinces or 'languages.' After the conquest of Palestine by the Turks, the Joannites transferred the seat of their Order to Rhodes and subsequently to Malta, whence the names 'Knights of Rhodes' and 'Knights of Malta,' by which they are also known. The French branch disappeared at the Revolution of 1789. The German branch was restored by Frederick William IV., king of Prussia, about 1850, and still exists under the name of 'Johanniter-Orden.' The English branch, which was abolished and had its wealth confiscated by Henry VIII., was reorganized in 1826. Its special work is the supervision of convalescent homes and small country hospitals, and the training of sick nurses for the poor. The English Joannites were of invaluable service to the wounded in the Trans-

vaal war. In imitation of the Joannites the 'Hospitallers of the Holy Spirit,' the 'Hospitallers of St. Lazarus' to tend lepers, the 'Hospitallers of St. John of God,' an Order founded in Granada (Spain) by a Portuguese of that name (d. 1550), etc., were formed.

In the Christian Church the care of the sick has never been confined solely to men, but both in the primitive Church and during the Middle Ages was largely participated in by women; so that the number of Orders of Hospital Sisters exceeds that of the Brethren. Among the oldest and most famous, mention is due to the society of 'Hospital Sisters of the Hôtel-Dieu' (of Paris), known as 'Augustine Sisters' (beginning of the 13th cent.), the 'Haudriettes,' the 'Ladies of the Hôtel-Dieu' of Beaume, the 'Filles-Dieu' of Orleans, the 'Sisters of St. Thomas' of Villeneuve, and especially the 'Sisters of Charity,' organized by St. Vincent de Paul to assist the 'Dames de Charité' in the nursing of the sick, and obliged to remain free from monastic fetters.

Hospices and almshouses were also established near the famous pilgrimage places, to afford shelter to the numerous pilgrims visiting them, e.g. at St. Jacques de Compostella in Spain, Our Lady of Loretto in Italy, and Our Lady of the Hermits in Switzerland (Einsiedeln).

The 'Maladreries,' 'Mozelleries,' or 'Hospitals of St. Lazarus,' special homes for lepers, constituting a branch apart from hospitals, do not demand attention here.

5. **Hospitality in modern times.**—It may be said that individual hospitality has decreased practically in direct proportion to the advances achieved in the means of transport and the number of hotels.¹ It is, however, still practised to a considerable extent in Eastern countries and in the north of Europe, e.g. Scotland. But, if private hospitality has diminished as a result of civilization, public hospitality, on the other hand, has advanced with rapid strides not only by developing existing charitable institutions, but by creating new and very ingenious methods of relieving the sick and destitute.

This leads us to subdivide the remaining discussion into two parts: (1) the development of ancient institutions; and (2) the formation of new methods of relief.

(1) The ancient *xenodochium* has been transformed into various kinds of night refuges. As early as the 12th cent. the Hospital Sisters of St. Augustine in Paris were in a position to provide three hundred vagrants with three nights' lodging in their convent of 'Blancs-Manteaux.'² Destitute women were received in St. Catherine's Home in Lombard Street. In 1872 Massabo founded the first night refuge at Marseilles, and his example was followed by Lamaze and the Philanthropic Society, who opened large night shelters for men and others for women in Paris (1878). The municipal board of Paris, the municipalities of London, and most of the European capitals, following in their train, opened various night shelters. The Salvation Army has distinguished itself in this respect.

As a result of the reforms started in England by John Howard and Florence Nightingale, and in France by La Rochefoucauld-Liancourt, Tenon, etc., the ancient *nosocomium* has developed into the modern hospital with all its hygienic improvements. Before these reforms the best organized hospitals were military or *lazaretto* hospitals. At the end of the 18th cent. the public hospitals in

¹ The Swiss hold the first rank in the management of hotels. At Ouchy, near Lausanne, they have built a normal school for hotel managers, which is admirably organized, and is attended by young people from all countries.

² There is still a street of 'Blancs-Manteaux' in the Temple quarter of Paris.

France had reached such a depth of decay that they were dreaded by the poor, and deservedly called forth the censure of philanthropists and the complaints of medical men.

'You have in Paris,' wrote Voltaire to Paulet on 22nd April 1768, 'a hospital (Hôtel-Dieu) where perpetual contagion reigns, where poor invalids huddled closely together infect their neighbours with the plague and death.' Michelet, the distinguished historian of ancient France, is equally bitter. 'Ancient hospitals,' he says, 'were exactly like reformatories. The sick poor and prisoners confined in them were generally regarded as culprits struck by the hand of God, whose first duty was to atone for their sins, and they were subjected to cruel treatment. Charity of such a dreadful kind arouses our horror. An attempt was made to dispel the terrors of the hospitals by adorning them with enticing names, such as "Hôtel-Dieu," "La Charité," "La Pitié," "Le bon Pasteur," but that did not succeed in imposing upon poor invalids who hid themselves to die at home, so terrified were they at the thought of being forcibly dragged into these places.'

At that time the insane were chained in their cells, and such was the terror inspired by these victims of insanity that they were believed to be 'possessed by the devil.' Dr. Pinel showed great courage in breaking the chains (1792-94).

In England John Howard (d. 1790), who is well known on account of his remarkable zeal, took the initiative towards reforming hospitals, and in France that step was taken by the Academy of Sciences. The fire which took place in the Hôtel-Dieu in 1784, and burned to death several hundreds of the inmates, roused a wide-spread feeling of pity and indignation.¹ £80,000, a large sum at that time, was collected by public subscription for the reconstruction and improved sanitary arrangements of this hospital. The committee appointed by the Academy of Sciences for the reform of public hospitals numbered in its ranks such philanthropists as Bailly, the Duke of La Rochefoucauld-Liancourt, Tenon, etc. The memoir written by Tenon (1787) is a master-piece of technical knowledge and courage, denouncing the horrors referred to by Voltaire. The 'Convention' appointed a committee to carry out the proposed reforms, but the Revolution and the wars of the Empire prevented the realization of Tenon's scheme. Nothing more was achieved until Louis Philippe's reign. Then the Count of Rambuteau, prefect of the Seine department, ordered preparatory investigations concerning the rebuilding of the Hôtel-Dieu, which, however, was not actually achieved until the reign of Napoleon III. (about 1866-68). We would call special attention to the most recent improvements, especially in the maternity and surgical wards of hospitals, resulting from Pasteur's discoveries and Lister's antiseptic method.

Institutions for the maintenance of widows and orphans are as old as the Church. Wherever there was a Christian community it regarded the assistance of those unfortunates as its first duty. But there are several ingenious modern methods of this kind of aid, which we shall merely mention. Having noticed the disadvantages of a widow having to live alone while her children were sent to an orphanage, some philanthropists gave her pecuniary assistance, enabling her thereby to keep her children at home,² and to preserve the family tie intact—a state of affairs beneficial to both mother and children. It was this idea that gave rise to the 'Œuvre des petites Familles' founded in Paris in 1891. Its aim is to bring together orphans of both sexes and all ages in a house where they are under the care of a Christian matron, who treats them as if they were her own children. Here they receive manual instruction, one of the regulations being that every orphanage must have a workshop connected with it.

¹ The Hôtel-Dieu in Paris had become a sort of *caravanserai*, open to all poverty-stricken, aged, disabled, and vagrants of both sexes, whether they were ill or not. No fewer than 6000 people took refuge there, and it was quite an ordinary occurrence to have three or even four invalids lying in one bed.

² Cf. the 'Œuvre des Veuves' founded by Ed. Vaucher in Paris, 1893.

Ever since the Middle Ages the monasteries have hospitably opened their doors to such fallen women as have repented, and, endeavouring to hide their shame, are making a fresh start. Robert d'Arbrissel, the celebrated preacher of repentance, founded the Order of Pontevault. One of the convents of this order, St. Magdalene's, was specially set apart for fallen women. In more recent times this admirable work of hospitality and moral aid has been carried on by the Roman Catholic 'Good Shepherd's Nuns,' the Anglican and Protestant deaconesses of Kaiserswerth, and the female officers of the Salvation Army; and to-day it is being done by the rescue-work of the 'Home of Fantine,' founded by Madame d'Avril de St. Croix, and by R. Bérenger's 'League for the Suppression of the Trade in White Women.'

The aged also, afflicted by poverty and infirmities, have at all times aroused the compassion of the faithful. At one time they were received in certain of the monasteries; nowadays there is no town of any size which does not possess its home for the aged. A new feature introduced into these homes in the 19th cent. was the keeping together of old couples, and the association of widows and widowers with young children, so that the melancholy of their old age might be brightened by the happiness of youth. We may mention as examples of the former kind the 'Asile des petits Ménages' at Issy, near Paris, built on the site of the ancient 'Hospital for Lepers' of St. Germain (founded in 1100) and the 'Home of Sainte Péline' in Paris, and as a type of the latter the 'Asile protestant de Nanterre' for old women and little girls.

(2) Among modern forms of hospitality the most noteworthy is what is known as the workhouse—a combination of refuge and workshop. The idea, however, is not quite new, for, even before the French Revolution, workshops had been opened in times of poverty to enable the poor to earn a livelihood.

'But,' says Louis Rivière (*L'Assistance par le travail à Paris*, 1895), 'the characteristic feature of our time consists of a new element, the effort to impart a systematic organization to this method of relief, so that the poor man may obtain something more than pecuniary assistance. As these institutions have a common aim: in the case of an able-bodied pauper, instead of alms, which are degrading and encourage idleness, they substitute ennobling work—provisionally, however; for, although sufficiently remunerative to ensure a livelihood, it also stimulates the desire to obtain something better. The work is compensated either by food and lodgings or by wages.'

This method of aid, hospitality in return for work, has been applied on a very large scale by F. von Bodelschwingh in his admirable settlement near Bielefeld in Westphalia and by J. Rostand at Marseilles; and in Paris large workhouses for women have been founded by Mesdames Suchard de Pressensé¹ and Risler² and Léon Lefebvre, and for men by A. Robin and the Earl and Countess of Laubépin.³

Connected with these institutions there are homes for convalescents and for worn-out working men. To the former class belong the 'Villa Helvetia' at Mentone and the National Shelters at Vincennes and Vésinet founded by Napoleon III., and, in the second, mention is due to the Sailors' Homes established in Great Britain and other countries, and maintained in order to provide a home for homeless sailors returning from long and perilous voyages. There, under the care of a matron, they find comfort for body and soul.

The care of children is a characteristic feature of our times, especially of the French nation, which has shown its ingenuity in inventing, in addition to orphanages, other new methods of hospitality to children. In the first rank stands the institution of 'Crèches' (infant asylums), founded

¹ 'Œuvre du Travail,' as it is called, in the Rue de Berlin, 1855.

² 'Asile temporaire pour des Femmes' (1888).

³ 'Œuvre de l'Hospitalité par le travail à Belleville et à Passy.'

in Paris in 1844 by Firmin Marbean, and now extending their privileges to the children of more than two hundred European towns. Their aim is to nurse and feed young infants whose mothers have to go out to work. To this class belong the 'Crèche Furtado-Heine' and the 'Asile Léo Delibes' in Paris, the 'Pouponnière' in Versailles, etc. The children's shelters established at St. Maur-les-Fossés (near Vincennes) differ from infant asylums in receiving children from two to seven years of age, and not only by the day, but for several years, as long as their parents are unable to attend to them.

The services done by the 'Colonies de Vacances,' started by L. Bion at Zürich and imitated in Paris, Berlin, etc., and by the 'Enfants à la Montagne,' organized by Louis Comte, a St. Etienne clergyman, which aim at enabling the delicate and weakly children of large manufacturing towns to get the benefit of country air and good food, are also worthy of the greatest praise. But still more to be pitied than the children of the working-class poor are those wretched little ones whom Jules Simon called 'orphans whose parents are still alive.' Homes for such children were founded in London by Dr. Barnardo, in Liverpool by James Nugent, and at Ashley Down, near Bristol, by George Müller; and in Paris Mesdames A. de Barrau and Kergomard established homes and proffered hospitality and education to the poor creatures who were the victims of unnatural parents.¹ Thousands of these children have by this means been prevented from becoming thieves and criminals.

Children whose defective instincts or undisciplined nature resisted both physical and mental instruction used to be sent to 'Reformatories,' where they often became more corrupted than before by bad company. Attempts have been made to improve this state of affairs by founding agricultural schools at Mettray (at the junction of the Indre and the Loire) and at La Force (on the Dordogne), where military discipline and agricultural work have succeeded in taming the most ungovernable natures.

But more important than all these ways in which modern hospitality has displayed its excellent spirit is its solicitude for young women and girls in search of employment. Many associations, differing in name but having in common this spirit of charity, vie with each other in the enthusiasm with which they not only provide homes for lonely girls, servants, or governesses in search of work in Paris, but also give them valuable advice and secure situations for them in shops and good families. Such are the 'Union internationale des Amies de la jeune Fille,' which has branches in all the European capitals as well as in Paris, the 'Amicitia' club, the 'Adelphi,' and the 'Restaurant pour Dames seules.'

And, lastly, it is an almost incredible fact that charity has not given up hopes of curing what was thought to be an absolutely incurable vice, drunkenness. Establishments have been opened in Switzerland, France, England, Sweden, etc. for the cure of inebriates, and in spite of great difficulties they are beginning to obtain encouraging results.

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HOSPITALITY (Greek and Roman).—Hospitality is the name of a relation and of a quality. In Greek the relation is expressed by *ξενία*, the quality by *φιλοξενία*; in Latin the corresponding words are *hospitium* and *hospitalitas*. It is with hospitality as a relation that we shall first be concerned. In both Greece and Rome the relation was one between members of different States, and it held between families rather than individuals, or, it might be, between a family or individual and a State. This gives us a division of hospitality into private and public. In relation to private persons a man was called in Greek *ξένος*, in relation to a State *πρόξενος*; and the like distinction held between *ξενία* and *προξενία*.¹ In Latin the one word *hospitium*, with its concrete *hospes*, was used for both private and public hospitality. There are some relations, like that between father and son, in which, the relation not being the same on both sides, a different word is required to express each of the terms. But, as the relation of hospitality was reciprocal, he who was host becoming guest in his turn, the Greeks and Romans were content with one word (*ξένος*, *hospes*) to cover both sides of the relation, like our words 'brother,' 'cousin.'² We, however, have differentiated the two words, 'host' and 'guest,' which come ultimately from the same root, in order to distinguish the two sides of a relation which is not with us so necessarily convertible as it was with the ancients. When the Greeks found it convenient to distinguish, they expressed the entertainer by the word *ξενόδοκος*, leaving *ξένος* for the person entertained.³

The word *ξένος*, dialectic forms of which are *ξείνος*, *ξέννος*, is probably connected etymologically with Lat. *hostis*, being for **gzhenvos*, **ghs-en-uos*;⁴ and, like *hostis*, it means originally an outsider or foreigner of some sort. Herodotus twice notices the Lacedæmonian use of the word in this its primary sense, as equivalent to *βάρβαρος*. When Amompharetus plumped down a big stone before the feet of Pausanias, he exclaimed: 'With this pebble I give my vote not to run away from the foreigners' (*τοῖς ξείνοισ*).⁵

Cicero tells us⁶ that the word *hostis* meant originally nothing more than *peregrinus*, quoting the Twelve Tables in support of his assertion, which philology sanctions by connecting the Latin *hostis* with the German *Gast*. Cicero draws a conclusion as to the mildness of the early Romans, who called their enemies nothing worse than 'strangers,' though they might have called them *perduelles*. Others, however, might argue from the same philological fact that the Romans failed to distinguish between strangers and enemies.

Hospit-, the stem of *hospes*, is regarded by philologists as a contraction for *hosti-pet*; but as

¹ Athen. xiii. 81, p. 603 f.: Ἐρμῆσι μὲν δὲ ξένον οἱ ἄνθρωποι καὶ πρόξενον Ἀθηναίων.

² The feminine of *ξένος* was *ξένη*, of *hospes*, *hospita* (Plato, *Lysis*, xii. 953 D: ὑποδέσχεσθαι τε καὶ πάντα ξένους τε καὶ ξένας ἐξ ἄλλης χώρας; Cic. *Verr.* ii. 11. 24: 'femina primaria Servilia veteris Dionis hospita').

³ Od. viii. 542 f.: ἵν' ὁμῶς περπόμεθα πάντες ξεινοδόκοι καὶ ξείνος. Cf. *Il.* iii. 354; Od. viii. 210, xv. 54 f. In Homer *ξένος* and its derivatives always appear in the Ionic forms *ξείνος*, etc.

⁴ K. Brugmann, *Gr. Gram.*, Munich, 1913, p. 112.

⁵ Herod. ix. 55: ξείνους λέγων τοὺς βαρβάρους. Cf. ix. 11: ξείνους γὰρ ἐκάλεον τοὺς βαρβάρους. Cf. Plut. *Aristides*, 10.

⁶ *De Off.* i. 37.

¹ Special mention is due to the 'French Union for the Rescue of Children,' under the direction of C. Gayte, and the 'Patronage of young Protestant boys in moral danger,' founded by A. Robin and managed by Etienne Matter, which provide homes for children in the country, where they are taught various trades.

to the meaning of the latter element there is a difference of opinion. According to some, it is from *pa-*, the root of *pasco*; according to others, it is connected with *pot-*, as seen in the Latin *potens*. On the former assumption the word would mean 'feeder of guests or strangers,' on the latter 'guest-master,' i.e. master of the house in which guests are entertained (see below, p. 818 f.). In early society, when there was not an Imperial Hotel in every big town, hospitality was one of the most important of the relations of life.¹

The first point to notice about this relation is that it was extra-political. It carried a man beyond the bounds of his own State, and so was the beginning of the brotherhood of man. While all around was hostility or indifference, it was something to feel that there was one foreign city where one's warmest welcome would not be at an inn.

Secondly, the relation was reciprocal, which led one to do as he would be done by. If one were host to-day, he would be guest to-morrow, or, let us say, next year, and dependent for his comfort and well-being on the man whom he was now entertaining. 'And I myself,' says Admetus, 'find in him a most excellent host, whenever I come to the thirsty land of Argos.'² Odysseus in the *Odyssey* is made to utter a shrewd remark about the stupidity of contending in games with one's host.³

Thirdly, the relation was hereditary, descending from father to son. When Glaucus in the *Iliad* had declared his pedigree, Diomedes recognized that the tie of hospitality had been contracted between his own grandfather, Eneus, and Bellerophon, the grandfather of Glaucus.⁴ 'Why, you are my old hereditary guest-friend!' he exclaims; and so, amid the war of nations, the two heroes conclude a private peace, agreeing to avoid each other's weapons. The beautiful episode of Glaucus and Diomedes, while from the poet's point of view it serves the purpose of filling up the time until Hector returns to the field, having discharged his mission to Troy, has from our point of view the recommendation of throwing a vivid light on the early importance of the tie of which we are speaking. Again, in the *Odyssey* when Athene, under the guise of Mentis, wishes to gain the confidence of Telemachus, she tells him that they are hereditary guest-friends, adding that he can go and ask his grandfather Laertes about the matter.⁵ As a matter of fact, this assertion is untrue, as is that in *Od.* xvii. 522, where Odysseus, disguised as a beggar, claims to be an hereditary guest-friend to himself, but it is illustrative of the fact without which it would lose its meaning. In *Od.* xv. 195-198 we see how the consciousness of hereditary affection makes the hearts of the young Telemachus and of Nestor's son Pisistratus warm to one another.

A fourth point to notice about the relation of hospitality is that it was inaugurated and accompanied by an interchange of gifts. On the discovery that they are guest-friends, Glaucus and Diomedes exchange armour on the field of battle, which gives occasion to the canny saying of Homer:

'Then Glaucus of his judgment Jove deprived,
His armour interchanging, gold for brass,
A hundred oxen's worth for that of nine.'⁶

¹ In Græco-Roman times the accommodation for travellers does not seem to have been very good—partly perhaps on account of the very system of *ξενία*, or *hospitium*, of which we are speaking. The various words in Greek and Latin for a place of entertainment do not connote more than our word 'inn'—*πανδοκίον* (Aristoph. *Ran.* 550), *καταγώγιον* (Thuc. iii. 68), *κατάλυτρος* (Herod. v. 52), *κατάλυμα* (NT); *hospitium*, *decuratorium* (Cic. *Cat. Mai.* 84), *cavipona* (Hor. *Epist.* i. xi. 12), *taberna* (Cic. *Inv.* ii. 14).

² Eurip. *Alc.* 559.

³ *Od.* viii. 210.

⁴ *Il.* vi. 215.

⁵ *Od.* i. 187.

⁶ Lord Derby's tr. of the *Iliad* (vi. 276 ff.).

In the *Odyssey* the first thought of Telemachus, on being told that Mentis is an hereditary guest-friend, is to press some keepsake upon his acceptance.¹

Fifthly, the parties to the relation secured themselves against impostors by the device of tickets, which were broken between them, one part being retained on either side. *σύμβολον* was the Greek word for a ticket of this kind, and we find Plautus speaking of it as *hospitalis tessera*.² Probably this custom grew up in post-Homeric times. If so, Euripides is guilty of an anachronism when he makes Jason offer such hospitality-tickets to Medea, for her to present to his guest-friends.³ Crito, the contemporary of the poet, might have adopted this method of securing the welfare of Socrates, had that philosopher availed himself of the means provided for his escape into Thessaly.⁴

Lastly, the relation of which we are speaking was no light expression of casual goodwill, but a solemn engagement which had the sanction of religion. The Supreme God in one of his aspects presided over it, so that we hear of *Ζεὺς Ξένιος* and *Jupiter hospitalis*.⁵ What made the offence of Paris so rank, in carrying off Helen, was that it was a violation of the rights of hospitality; and what added a darker horror to the crime of Agisthus was that he first gave a banquet to Agamemnon and then slew him as one slays an ox in the stall.⁶ It is worth noting that Herakles, who ended by being the greatest saint in the Stoic calendar, started on his career by being a bad man, who slew a guest in his own house.⁷

Besides indicating the special relation of which we have been speaking, the word *ξένος* signifies also any stranger or foreigner as opposed to *ἑσθός*, *πολίτης*, *ἐπιχώριος*. Hence the address *ὦ ξένη* was used like the American 'stranger.' Men did not travel much for pleasure in early times, for that was to cut themselves off from the social organism, of which they were part, and expose themselves to the mercy of strangers. If a man were found wandering about in another country, he had generally some very good reason for having left his own. Perhaps he had killed some one, whether by accident or design, or had in some way made himself obnoxious at home. At all events, he was helpless now, and to the credit of human nature be it said that the appeal to pity is seldom ineffectual. In early Greece, as among the Jews, there was a strong sentiment in favour of the protection of strangers. Any wanderer or refugee was regarded as being under the protection of *Ζεὺς Ξένιος*; nay more, the helper of the helpless, *Ζεὺς Ἰκέσιος*, extended his care over him. This sentiment finds strong and frequent expression in the *Odyssey*.⁸ It is remarked, indeed, of the Phæacians that they have no fondness for strangers,⁹ but even they treat their unknown visitor royally, when once they have accepted him as a suppliant. Had we not the authority of Athene for the statement, we might be surprised that the Phæacians, of all people, should display an aversion from strangers, considering how fond they were of visiting foreign lands. The Cyclopes are a gruesome exception in the Homeric world to the general regard displayed for strangers, but then they are not men but monsters. The inhospitality of the Tauric Chersonese is beyond the ken of Homer. Human sentiment, when it lacks

¹ *Od.* i. 311 ff. See also *Il.* xv. 532; *Od.* xxiv. 235 f., 313 f.

² *Pæn.* v. ii. 92, v. i. 25: 'Deum hospitalem ac tesseram mecum fero'; *Cist.* ii. i. 27: 'congregisti tesseram.'

³ *Med.* 613.

⁴ *Crito*, 45 C.

⁵ *Il.* xiii. 625; *Cic. Fin.* iii. 66, *Deiot.* 18.

⁶ *Od.* iv. 535, xi. 411.

⁷ *Il.* xxi. 27 ff.

⁸ *Ib.* vi. 207 f., xiv. 57 f., vii. 164 f., viii. 546 f., ix. 269 ff., xiii. 213, xiv. 283 f.

⁹ *Ib.* vii. 32 f.

efficiency, clothes itself in a religious sanction, and appeals to the powers of heaven in favour of what is not, but ought to be. There are many stories which point the moral how the God of Hospitality and the God of Supplication (*Zeus Xénios* and *Zeus Ikéorios*) cannot be flouted with impunity. Folklore also declared that the gods assumed the likeness of strangers, and went up and down in the world to keep watch upon the ways of men. The outrageousness of the offence committed by Antinous, when he hurled a stool at the wandering beggar who asked for alms, stands out in high relief when we find that even the unruly suitors were shocked at this conduct, and that it is one of them who expostulates with him thus:

'Antinous, thou hast not done well to hit the unhappy wayfarer, accursed man, if indeed there be a god in heaven! And gods in the likeness of strangers from other lands, taking all sorts of forms, roam about among the cities, keeping watch upon the violence or good behaviour of men.'¹

Thus, in the Hellenic as in the Hebrew world, one might in exercising hospitality be 'entertaining angels unawares' (He 13²). Even in St. Paul's time, in the cities of Lycaonia, there was vitality enough in the idea of 'gods coming down in the likeness of men' to lead to practical expression in the way of sacrifice (Ac 14³). It was the same district which was the scene of the story of Baucis and Philemon, who entertained at table Jupiter and Mercury.²

That there is more about hospitality in the *Odyssey* than in the *Iliad* is probably due to the nature of the subject-matter—the one dealing with peace, and the other with war. When the envoys from Agamemnon come to Achilles in *Iliad*, bk. ix., the first thought of that hero is to call to Patroclus for a bigger bowl and a stronger mixture,³ together with a cup for each. Patroclus' own forethought supplies such trifling accessories to the feast as the chine of a sheep, a goat, and a fat hog. The carnivorousness of the Achaean heroes, we may note in passing, stands in strong contrast with the temperate, and almost vegetarian, diet of the Athenians. When Priam comes as a suppliant to Achilles, in bk. xxiv., he is met with the same prompt and sheep-slaying hospitality; but the hero, aware of the uncertainties of his own temper, has to warn the old man to avoid irritating him, lest he should forget, even in his own hut, that he is dealing with a suppliant, and might thereby transgress the commands of Zeus.⁴

The politeness of an Homeric host required that he should feed his guest before he asked who he was. This is an excellent rule. For, in the first place, it is a tax upon one who is tired and hungry to have to talk at all; secondly, the host makes it plain that his kindness has no respect of persons; and, thirdly, if it should be an enemy that he is entertaining, he will find it more difficult to hate him after doing so.⁵

Gifts, as has been said already, were usual between the parties who entered into a formal relation of hospitality. But, besides this, some dole or gift seems to have been regarded as the right of any stranger as such. The value would, of course, vary with the importance of the stranger and the disposition of the donor. Odysseus at first expects to get some such gift even out of the Cyclops.⁶ As a beggar he does get meat and drink from Nausicaa, with the remark on her part that 'all strangers and poor are from Zeus, and a gift, though small, is welcome';⁷ but, when his name and fame have become known to the Phæacians, he receives

parting gifts from them which show their appreciation of his dignity. Menelaus also on his travels picked up much wealth from presents.¹ In fact, we derive from the *Odyssey* the impression that in those days (but then, *when* were they?) travelling on the part of a distinguished man was a source of gain, instead of expenditure.

Among the Romans, as among the Greeks, the formal relation of hospitality was inaugurated by the interchange of gifts, either in person or by proxy. So Servius tells us;² and the poet himself illustrates his commentator when he makes Evander ready to receive overtures of alliance from Aeneas, on the ground of the gifts which he had received as a lad from the hero's father, Anchises.³ As among the Greeks, also, the relation was kept up from father to son, and might be contracted with the most distant potentates; for instance, we find that Pompey was on terms of hospitality with King Juba;⁴ and Marcus Metius, an obscure person, with Ariovistus.⁵

The words of Ovid descriptive of the Iron Age—'non hospes ab hospite tutus'⁶—are eloquent of the sanctity which in Roman opinion attached to the tie. There is an interesting discussion in Aulus Gellius as to whether *hospitium* or *clientela* came next after one's obligations to parents and to wards. He cites Massurius Sabinus, a writer on civil law, as giving the preference to *hospitium* over *clientela*;⁷ and we find Cornificius, in his treatise addressed to Herennius, putting the duties of life in the same order.⁸ The generally accepted order of claimants, however, was this: parents, wards, clients, guest-friends, kinsmen, connexions. As the relation of hospitality was one which, from the nature of the case, came into operation only at intervals, it was naturally sometimes of a ceremonious character, not implying personal intimacy.⁹

Herodotus tells us that no States were ever so closely connected by ties of hospitality as Sybaris and Miletus;¹⁰ and some language of Plato in the *Laus*¹¹ would lead us to think that there were sometimes formal relations of hospitality between State and State, so that the children of one were taught to look upon the other as their second country; but the public hospitality of which we hear most was an unequal relation—between a State or tyrant on the one side, and a family or individual on the other. A *πρόξενος* was a person who undertook to look after the interests of a foreign State in his own. He thus differed from the modern 'consul,' who, as a rule, is a person who looks after the interests of his own State in a foreign one. The *πρόξενος* was sometimes appointed by the State; sometimes he appointed himself, in which case he was an *ἐθελόπρόξενος*,¹² or honorary consul. At Athens the people appointed their *πρόξενoi*;¹³ at Sparta the appointment was one of the privileges of the kings.¹⁴ Sometimes

¹ *Od.* iv. 90, 125-132.

² 'Consuetudo erat apud maiores, ut inter se homines hospitii iura mutuis muneribus copularent, vel in praesenti, vel per internuntios' (on *En.* ix. 360).

³ *En.* viii. 166 ff.

⁴ Caesar, *de Bell. Civ.* ii. 25. 4: 'Huic [sc. regi Juba] paternum hospitium cum Pompeio intercedebat.'

⁵ *De Bell. Gall.* i. 47. 4: 'Marcum Metium, qui hospitio Ariovisti utebatur.'

⁶ *Met.* i. 144.

⁷ *Noct. Att.* v. 13. 5: 'In officiis apud maiores ita observatum est: primum tutelae, deinde hospitii, deinde clientis, tum cognato, postea adfini.'

⁸ Cornif. *ad Her.* iii. 4: 'Hospitia, clientelas, cognationes, adfinitates.' Cf. *Cic. in Cae. Div.* 66: 'Ab hospitibus clientibusque suis . . . iniurias propulsare.'

⁹ *Cic. Rose. Am.* 15: 'Non modo hospitium, verum etiam domesticus usus et consuetudo.'

¹⁰ Herod., vi. 21: πόλις γὰρ αὐτὰι μάλιστα δὴ τῶν ἡμεῖς ἴδμεν ἀλλήλοισι ἐξενώθησαν.

¹¹ i. 642 B: τυγχάνει ἡμῶν ἡ ἐστία τῆς πόλεως οὐσα ἡμῶν πρόξενος.

¹² *Thuc.* iii. 70.

¹³ *Id.* ii. 29.

¹⁴ Herod. vi. 57.

¹ *Od.* xvii. 483-487.

² Ovid, *Met.* viii. 628-720.

³ *Id.* ix. 202 f.

⁴ *Id.* xxiv. 569 f.

⁵ *Od.* iv. 60-62; cf. i. 123 f.

⁶ *Id.* ix. 266 ff.

⁷ *Id.* vi. 207 f.

there was a salary attached to the position, as we know from the Coreyraean inscription,¹ which contains an account of lands purchased by the State for the use of its *πρόξενοι*. But in most cases the office seems to have been assumed voluntarily by men of wealth and station, the attraction of international importance being reward enough in itself for the honour-loving Greek. Thus we find Alcibiades resuming the hereditary *προξενία* with the Lacedæmonians which his grandfather had for some reason renounced.² As the *πρόξενος* would naturally be a *persona grata* with the State whose interests he espoused, delicate negotiations were often conducted through him. Thus, when Mardonius wished to detach the Athenians from the cause of Hellas, it was Alexander of Macedon that he sent to them as being their *πρόξενος*.³ When, in the time of the Four Hundred, the Athenians were near coming to blows with one another while the foe was without the gates, it was mainly through the good offices of one of their *πρόξενοι*, Thucydides of Pharsalus, who happened to be present, that their rage was checked.⁴ But the action of *πρόξενοι* was not always advantageous to the State to which they belonged. Thus we learn from Thucydides⁵ that the revolt of Lesbos broke out prematurely owing to information being supplied to Athens by the *πρόξενος* of what was going on in the island. The institution of *πρόξενοι* was a wide-spread and important feature of Greek life. Even the barbarous tribe of the Mossynœoi had their *πρόξενος* in Timotheus of Trapezus, through whom they were approached when Xenophon wished to pass through their country.⁶ The connexion of this institution with hospitality in the modern sense lies in the fact that it was at the house of the *πρόξενος* that foreign ambassadors would naturally be entertained.⁷

Among the Romans we find from the earliest times the same distinction as among the Greeks between public and private hospitality. Livy speaks of Servius Tullius as having linked himself in both ways with the leading men among the Latins.⁸ We read, too, how in the time of Camillus one Tinasitheus persuaded his Liparensian countrymen, despite their piratical instincts, to let a Roman offering, which fell into their hands, get safely to Delphi; and how, in return for this service, hospitality was voted to him by decree of the Senate, and gifts were presented by the State.⁹ There is also a picturesque tale told by Livy, which reminds us of the episode of Glancus and Diomedes. The moral is the same, though the treatment is different. In 212 B.C., at the siege of Capua, there was a Roman named Crispinus and a Capuan named Badius, who were connected by ties of hospitality, inasmuch that Badius had been nursed through an illness in the house of Crispinus. What, then, was the surprise of the worthy Roman to find himself challenged to single combat by his Capuan guest-friend! No taunts could make him fight, until Badius renounced the tie of hospitality. Then, by permission of his commanders, he took the field on horseback—to the shameful overthrow of his adversary.¹⁰

The year 173 B.C. is noted by Livy as marking a turning-point in the treatment of the allies in the matter of hospitality. One of the consuls of that year having previously had occasion as a private person to visit Præneste, in order to sacri-

fice in the temple of Fortune, had been mortified by receiving no marks of honour there, either in public or in private. So, when sent on a public mission with regard to the State-lands in Campania, he prefaced his coming by a letter to the Prænestines, ordering that the magistrates should come out to meet him, that quarters should be prepared for him at the public expense, and that baggage-animals should be ready for his departure. Up to this time, Livy tells us, the highest magistrates had been content with *privata hospitia* when they visited the allies, but this action served as a precedent for ever-growing demands of the same nature.¹

Turning now to hospitality as a good quality or virtue, it is obvious to remark that it is a form of good-will to men which finds most scope for its exercise, and is consequently most highly valued, in a comparatively rude state of society. The Homeric outlook upon the world makes this the criterion of praise or condemnation—

ἦ μὲν ὅσοι χαλκοί τε καὶ ἄγριοι, οὐδὲ δίκαιοι,
οἱ τε φιλόξενοι, καὶ σφιν νῦος ἐστὶ θεοῦδης.²

In classical times it was the backward country of Thessaly that was most noted for hospitality. Xenophon³ speaks of Polydamas of Pharsalus as being 'magnificent in his hospitality after the Thessalian fashion.' Admetus, we may remember, whose virtues in other respects were not conspicuous, had this redeeming feature in his character. His house could be addressed as—

ὦ πολίφεινος καὶ ἐλευθερός ἄνδρος ἀεὶ ποτ' οἶκος.⁴

When Crito, in Plato's dialogue of that name, wishes to get Socrates out of prison, and to send him to his friends in Thessaly, the philosopher is made to reply with some disparaging remarks about feasting in Thessaly,⁵ implying that he was of the same opinion as that afterwards expressed by the historian Theopompus, that the Thessalians were more anxious about a well-laid table than a well-ordered life.⁶ In other parts of Greece the practice of hospitality must have been rarer, if we may judge from the story of how Miltiades in the time of Pisistratus became tyrant of the Chersonese. Some Dolonkian envoys to Delphi had been instructed by the oracle to take as a new founder of their State the first man who offered them hospitality after they left the temple, and they traversed the whole of the Sacred Road through Phocis and Boeotia without receiving an invitation; it was not till they turned aside to Athens that Miltiades, seeing them as he sat in his doorway, shouted to them to come in; and, after he had entertained them, they communicated to him the oracle, and pressed their leadership upon his acceptance.⁷ The importance attached to hospitality in uncivilized communities is due to that instinctive perception of the needs of men which underlies ethics. In a more developed society it becomes a rich man's virtue, a kind of moral luxury, rather than a necessity. By Aristotle it is brought under the head of 'magnificence,' which displays itself, among other things, in the reception and dismissal of strangers.⁸ Magnificence is a civic virtue, and the entertainment of illustrious guests is a glory to the State, on which grounds Cicero remarks: 'recte etiam a Theophrasto est laudata hospitalitas.'⁹ In the *Economicus* of Xenophon, where the burdens upon the rich at Athens are being discussed, special mention is made of the social necessity of entertaining many foreign guests, and that too magnificently.¹⁰ The obligations of nobility in this respect were so well recognized at Athens that Solon includes a foreign guest among the

¹ Böckh, *CIG* ii. 17, inscr. 1340.

² Thuc. v. 43, vi. 89.

³ Herod. viii. 136-143.

⁴ Thuc. viii. 92. 8.

⁵ Xen. *Anab.* v. 4. 2.

⁶ Liv. i. 45. 2: 'Inter proceres Latinorum, cum quibus publice

privatimque hospitā amicitiasque de industria iunxerat.'

⁹ *Ib.* v. 28. 5: 'Hospitium cum eo senatusconsulto est factum doneque publice data.'

¹⁰ *Ib.* xxv. 18. 9.

¹ Liv. xlii. 1.

² *Hell.* vi. 1. 2 f.

³ Plato, *Crito*, 53 E.

⁴ Herod. vi. 34 f.

⁵ *De Off.* ii. 64.

² *Od.* viii. 575 f.; cf. ix. 175 f.

³ Eurip. *Alc.* 569.

⁴ Athen. xii. 33, p. 527a.

⁵ *Eth. Nic.* 1123^b 3.

⁶ *De Off.* ii. 5.

appanages of the rich and happy man, on a level with his children, horses, and hounds—

Ὀλβιος, ὃ παῖδες τε φίλοι, καὶ μῶνυχες ἵπποι
καὶ κύνες ἀγροῦνται, καὶ ξένος ἀλλόδατος.¹

In the *Meno* of Plato also 'to know how to receive and dismiss fellow-countrymen and strangers in a manner worthy of a good man'² is reckoned among the accomplishments of an aspirant to public life. Callias, the son of Hipponicus, was celebrated at Athens for his princely hospitality; and at Sparta, Lichas, who was πρόξενος to the Argives, but extended his welcome to all strangers who were present in Sparta at the Gymnopædiæ.³

LITERATURE.—In addition to the sources cited in the article, see the treatment of the subject in Smith's *Dict. of Gr. and Rom. Ant.*, by W. Wayte, L. Schmitz, and H. Hager; and in R. von Ihering's 'Gastfreundschaft im Altertum,' in *Deutsche Rundschau*, 1887. ST. GEORGE STOCK.

HOSPITALITY (Hindu).—Under the conditions of Hindu law and social usage the exercise of hospitality in the ordinary sense of the term, when the host shares with his guest a meal or provision which he has himself furnished, is necessarily precluded. A rigorous and minutely divisive law of caste has long forbidden in India that the stranger, or one not born within the inviolable and usually narrow limits of the caste (*jāti*, 'birth'), should be welcomed to a place at the family meal. In this aspect of the subject, eating in common is entirely repugnant to Hindu feeling and thought; it is inconceivable and impossible that members of different castes should partake together of the same food. And the rule or prejudice, together with that against intermarriage, will be among the last to yield to the solvent of European practice and example.

In all other respects the duty of hospitality is fully recognized, and, subject to this important limitation, adequately discharged by all Hindus. Probably in no country in the world may the passing wayfarer be so confident that his needs will be met in whatever village he may find himself, although the provision will not go beyond the minimum of his requirements. Consideration for a guest is enjoined in the sacred Law-Books of India as an important part of the duty of a householder. It is true that it is generally assumed that the guest will be a Brāhman. In practice, however, the interpretation which has been given by the people themselves to their obligation has not limited it to one caste or group of castes to the exclusion of all others. The Brāhman has always had the prior claim for the supply of his needs, whether in respect of food or of aught else; but the demands of hospitality are not repudiated by whomsoever they may be presented, though these others will be entertained with less satisfaction and with considerable abatement of ceremony.

A further condition which impedes the free intercourse and social communion which the dispensing of hospitality in the European sense of the term involves is that to the Hindu eating is a solemn and sacred religious act. Hence both the preparation and the partaking of food are hedged about with restrictions designed, in the first instance, to secure the ceremonial purity both of the food itself and of him for whom it is provided. To admit a stranger to a share in the meal, or even to allow the motions and acts of eating to be seen by another, would involve an almost certain risk of pollution. No strict Hindu will voluntarily and under ordinary circumstances eat otherwise than in private. A free and open hospitality, therefore, such as obtains in many countries, which invites the guest to an honoured place at the board, is, from this point of view, precluded by religious sentiment no less than by social custom.

¹ Frag. iii., Gaisford.

² 91 A.

³ Thuc. v. 76. 3; Xen. *Mem.* i. 2. 61.

Apart, therefore, from anniversaries and festivals, and from private occasions for rejoicing, as a wedding or the birth of a son and heir, the lavish entertainment of guests on the part of wealthy natives of India, and of others according to their means, is limited to the feasting of Brāhmans, and the making provision for the poor at an open meal at which all comers may receive a share without question asked. In the latter case the distribution frequently takes the form of a money dole in place of or in addition to the food prepared. All such acts and gifts secure for the donor religious merit, and are often thank-offerings for public or private good fortune or success. They are evidently also more of the nature of alms or charity, the recipients being in poverty and real need of the benefaction, than of true hospitality (see art. CHARITY (Hindu)). The most recent instance of such donations has been the generous gifts for the poor placed at the disposal of Lord Hardinge, the Viceroy of India, in token of thanksgiving for his recovery from the attempt made upon his life at the Delhi Durbar of 1912.

In the formal and elaborate feasting of Brāhmans also the relation of host and guest is of a different nature. The sacred character of the Brāhman places him on a level socially and religiously above that of his host; and the latter may not, and does not, eat until his guests have been satisfied; nor would it be in accordance with usage or social right that he should sit down with them to a common meal. Thus to provide for the wants of members of the higher caste is a sacred duty incumbent upon the Hindu householder which is repeatedly enjoined in the Law-books.¹ The obligation has often pressed hard upon the less wealthy members of Hindu society, and has been a not inappreciable or ineffective cause of the wide-spread indebtedness which has overtaken in the past so many classes of the Indian people. Usage and custom, fortified by religious sanction, has demanded an expenditure in the entertainment of guests at festivals or important events in the family life which has left the householder permanently and hopelessly impoverished; nor can real benefit be said to have accrued to any one from the practice, least of all to those members of the higher castes whom it has encouraged in a life of slothfulness and dependency. Nevertheless, the obligation has been generously recognized throughout the whole course of Indian life and history. And, if in part during recent years the responsibility has been somewhat less scrupulously interpreted and acted upon, the result is due to the general loosening of the bonds of a social system which is found to be out of harmony with European conceptions, and incompatible with the relations of a world-wide Empire.

LITERATURE.—There is no special or distinctive literature. See the works cited in artt. ASCETICISM (Hindu), CHARITY (Hindu), HINDUISM. A. S. GEDEN.

HOSPITALITY (Iranian).—The obligation and the duties of hospitality appear to be taken for granted in the Avesta and Pahlavi writings, and no word for 'hospitality' is recorded.² At the

¹ Cf. Manu, iii. 72: 'He who does not feed these five, the gods, his guests, those whom he is bound to maintain, the manes, and himself, lives not, though he breathes'; *ib.* 99f.: 'Let him offer, in accordance with the rule, to a guest who has come a seat and water, as well as food, garnished according to his ability. A Brāhmaṇa who stays unhonoured (in the house) takes away all the spiritual merit [of the householder].' The Brāhman guest was always to be held in higher esteem, and given precedence in the entertainment of a member of a lower caste; the latter also was to be fed, but in this case hospitality was not obligatory, although apparently it was always recognized to be meritorious, and an indication of the good-will and virtue of the giver. See Manu, iii. 102-117 and iv. 29, on the duties of a householder.

² Kanga (*Eng.-Av. Dict.*, Bombay, 1909, col. 260) gives as equivalents of 'hospitality,' *vasē-iti* and *vasē-yāiti* (occurring

same time, it is indicated that, when one friend visited another, he brought a gift to his host (*Yasna* lxii. 8). The duty of giving not merely contentment, reward, and thanks (*xšnūti*, *aretī*, *vyādā*), but also welcome (*paiti-zanti*), to a righteous man is declared, in *Pursišnūhā*, xxxix. (ed. J. Darmesteter, in *Zend-Avesta*, Paris, 1892-93, iii. 70), to be one of the three earthly things best for Ahura Mazda; and the duties of friendship—which is scarcely possible without some form of hospitality—are mentioned in the *Avesta* (*Yasna* xliii. 14, xlv. 1, xlv. 2; *Vendidad*, iv. 44-46), with special reference to the obligation of friend to succour friend. In a like spirit, generosity (*frāvātī*, *rātī*) is lauded (*Yasna* lv. 3, lviii. 4, lx. 5; *Visparad*, xxi. 3; *Pursišnūhā*, xxvi.), and is the greatest of good works (*Dinā-i Mainōg-i Xrat*, iv. 4, xxxvii. 4, tr. West, *SBE* xxiv. [1885] 26, 73), while illiberality is a sin (*Vendidad*, xviii. 34; cf. *Artā-Virāf Nāmāh*, xciii., ed. and tr. Haug and West, Bombay, 1872). More than this, the spirit in which the gift is made is of the utmost moment. Accordingly, *Nīrangistan*, lxxxiv. (ed. Sanjana, Bombay, 1894, fol. 161, l. 10-fol. 162, l. 27; Darmesteter, *Zend-Avesta*, iii. 133 f.), declares:

'Voe to him, Spitama Zarathuštra, who gives alms when his soul is not joyful over almsgiving; for in alms lies for all the corporeal world the decision for good thoughts and good words and good deeds' (tr. C. Bartholomae, *Altiran. Wörterb.*, Strassburg, 1904, cols. 1544, 733), adding that the best of all libations (*zaōthra*) is to the teacher of religious truth.

Of the actual forms of Zoroastrian hospitality we may have a glimpse in *Yast* xxiv. 62-64 (expanded in *Dinā-i Mainōg-i Xrat*, ii. 147-156), which states that, when the soul of the righteous man arrives in the heaven of Endless Light, it is met by the righteous dead (and by 'angels and archangels of every description'), who begin to ask it various questions, whereupon Ahura Mazda bids that it have food and repose after its journey, and a seat on a richly adorned throne. Even in hell the soul of the wicked receives food of filth before it is permitted to answer the questions of the older denizens (*Dinā-i Mainōg-i Xrat*, ii. 183-192). Similarly, *Artā-Virāf* declares (iii. 16 f.):

'To give the hungry and thirsty food, is the first thing, and afterwards to make enquiry of him, and appoint his task.'

It was customary for the host to rise when greeting a guest (*ib.* xi. 1; *Vendidad*, xix. 31).

The Greek authors add practically nothing to our knowledge of hospitality in ancient Persia, although there are repeated indications that wine was drunk to excess at banquets, and even that courtesans were admitted to them (Herod. i. 133, v. 18; Xenophon, *Cyrop.* viii. viii. 10; Est 17th. 5th 72nd); for abundant classical references to Persian banquets, see G. Rawlinson, *Fifth Orient. Monarchy*, London, 1862, ch. iii.; A. Rapp, *ZDMG* xx. [1866] 101 ff.; cf. also B. Brisson, *de regio Persarum principatu*, ed. Lederlin, Strassburg, 1710, pp. 104, 223, 311, 465 ff., 797 f.; B. W. Leist, *Alt-arisches Jus civile*, Jena, 1892-96, i. 52).¹

By far the best source for the details of Iranian hospitality is the *Sāh-nāmāh* of Firdausi (tr. Mohl, Paris, 1876-78). The great majority of the instances describe, it is true, the scenes in royal circles and the receptions accorded to ambassadors, but there are also accounts which show that the hospitality of the humbler classes differed in degree rather than in kind.

In general, if the guest was in rank inferior to his host, he respectfully saluted him (i. 234, 257), whereas, if the two were of equal rank, the host respectively in *Yasna* liii. 9 and xii. 3); but both words mean simply 'going as one wishes,' 'freedom of motion.'

¹ The statement of Kohler (*ZfVw* v. [1881] 336, note 2), that the Massagetae, who were an Iranian people (J. Marquart, *Brānsahr*, Berlin, 1901, p. 156), showed hospitality by lending their wives to their guests, is based on an erroneous interpretation of Herod. i. 216 (cf. Strabo, p. 513), who says merely that these Iranians practised communal marriage.

went to meet his guest (ii. 12, 58). It was a disgrace for the guest of honour to be seated at the left of his host (ii. 492). The host drank first if he was older and wiser than his guest, but the latter had precedence if he was of higher rank (v. 358). Intoxication at banquets, to which reference has already been made, is repeatedly mentioned by Firdausi (e.g. ii. 60, iii. 249, iv. 505).

The mode of procedure in royal hospitality may be illustrated by Firdausi's description of Rustam's return to the court of Kai Xusrau (iii. 211-214; cf. also i. 234-237, 257-267, ii. 59-64, 282 f., 423-428, iii. 229-231, 323-326, iv. 474-480, vi. 50-54; and, for a description of the hospitality shown ambassadors from a foreign potentate, v. 291 f.).

When the king learns that Rustam is approaching, he leaves the palace, while the people prepare feasts, adorned by wine, music, and singers. The monarch, with a great retinue, proceeds, scattering largess to the populace, until he reaches Rustam, who dismounts and salutes him. Xusrau embraces him and causes him to remount, and they return, conversing, to the palace. There Rustam is seated beside the king, who converses with him and his companions. Next follows the banquet, with wine and music. For a month the festivities continue (in other cases hunting and games add to the enjoyment), and at the end of that time Rustam announces his wish to depart. Thereupon, Xusrau bestows rich presents upon him, and accompanies him a two days' journey, when Rustam again dismounts, and takes formal leave of the king, who returns to his palace.

Among the middle classes the usages were not dissimilar. Bahrām Gūr, in disguise, knocks at the door of a jeweller. He is at once admitted most hospitably, and is entertained at an impromptu feast, after which come wine and music, the cup-bearer and list being the host's beautiful daughter, whom the guest, whose identity is known only on the following day, promptly espouses (v. 506-511).

In the Persian stratum of *The Thousand Nights and One Night* (tr. Payne, London, 1882-84) are a number of descriptions of hospitality as exercised at Baghdad under the 'Abbāsid dynasty (e.g. i. 74-83, ix. 3 f., 47-49). These throw a welcome sidelight on the descriptions in the *Sāh-nāmāh*, and, though both works were composed in Muhammadan surroundings, it is probable that they contain in their accounts a considerable amount of genuine Iranian material.

The humblest classes were equally hospitable, as is illustrated by the adventure of Bahrām Gūr with Lanbak, the poor water-carrier, and the rich Jew, Baraham (*Sāh-nāmāh*, v. 450-459).

It was the habit of Lanbak to devote half the day to his calling, and then to seek a guest; and it was his principle to have nothing left over for the next day. Having discouraged the people from purchasing from Lanbak, the king rides in disguise to his house, where he is warmly welcomed, and, after a game of chess, is entertained at table, the meal being followed by wine. Bahrām passes the night as Lanbak's guest, and is besought to remain another day. Since Lanbak is still unable to sell water, he parts with some belongings and purchases food, which he himself prepares for his guest. The third day he urges Bahrām to remain, and pawns his water-bags for the meal which the two prepare; and it is with reluctance that he permits his unknown guest to depart on the fourth day, after having urged him to remain two weeks longer. Bahrām next tries the hospitality of the rich Jew, only to be received with nigardiness and indignity; and he therefore bestows on Lanbak the wealth of Baraham (for other instances, see v. 357-360, 488-493 [where the hospitality of the wife is contrasted with the inhospitality of the husband], vii. 140 f.).

On the other hand, the vice of inhospitality also existed, not only among the poor (v. 489 f.), but also among the miserly rich (v. 519-23).

In Dailam (corresponding roughly to the modern Gilan), it was customary for all the household to withdraw excepting one, who, at a distance, waited upon the guest, who could thus assuage his hunger and thirst, the host scarcely venturing to appear even at the conclusion of the meal (*Qābūs-nāmāh* [11th cent.], xii., tr. Querry, Paris, 1886, p. 125 f.). To this al-Makdisi adds that it was not the usage in Dailam to sell bread, but that any stranger might enter a house and get what food he needed; while Ibn Fadlān records similar customs in Xvārizm, and in Arabic anthologies the Persian word for 'guest' is rendered as 'master of the whole house' (Inostrancev, *Sasanidskiye Yetyudy*, St.

Petersburg, 1909, p. 132 f., and the references there given).

Modern Iran is so thoroughly Muhammadanized that it is difficult to distinguish between Iranian and Islāmic elements. Nevertheless, the following account of hospitality as shown by a relatively primitive Iranian people—the Kurds—may be cited from Soane's *To Mesopotamia and Kurdistan in Disguise* (Boston, 1913, p. 40 ff.):

'They told me that the best room in the place was at my disposal. . . . They possessed little enough of the world's goods, but their best fowl was sacrificed to the occasion, eggs in numbers sufficient for ten men were produced. Every one of them except the headman, who sat by as host, busied himself about something. . . . Surplus eggs they hard-boiled and put up for my journey next day.' Somewhat disconcerted by the evident intention of a young tradesman and his wife to pass the night in the same room, Soane was informed that this was necessary since the whole village possessed but two rooms fit to sleep in; and since he passed for a Kurd 'and a guest, I must excuse their presumption in occupying the room, which was my exclusive property.' Early in the morning he was awakened by his host's wife, who 'herself carried out the small luggage to the carriage, and then two or three villagers turned out and loaded up the heavy things. Last of all, the headman appeared, and, as we drove away, the sound of his bearty, rough farewells rang in my ears.'

LITERATURE.—This has been cited in the course of the article. There seems to be no special treatise on the subject.

LOUIS H. GRAY.

HOSPITALITY (Japanese and Korean).—I. JAPAN.—1. Primitive and mythological period.—The Japanese are a very hospitable people. This spirit is already apparent in their mythology, which reflects the customs of primitive times. One of the earliest cosmogonic myths tells of the great hospitality offered by Uke-mochi-no-kami, the goddess of Food, to Tsuki-yomi-no-mikoto, the Moon-god (see art. COSMOGONY AND COSMOLOGY [Japanese], vol. iv. p. 165').

It may be noticed in this story that the rice, fish, and game which the goddess 'prepared and set out on one hundred tables for his entertainment' had all come out of her own mouth. This may be a reminiscence of the early times when it was the custom among certain tribes which can claim some connexion with Japanese origins to chew the food of guests in order to soften it (cf. the Polynesian custom [A. Réville, *Religions des peuples non-civilisés*, Paris, 1883, ii. 106])—a hypothesis strongly supported by the existence, even in the 8th cent., of a body of *ihhi-kami*, or 'chewers of boiled rice,' mentioned in the *Nihongi* (i. 104, Aston's tr., London, 1896) among the various groups of women who looked after the little princes of the Imperial house.

The same spirit of unlimited hospitality appears in many passages of the most ancient sources. When Ōho-yama-tsu-mi-no-kami, god of the Great Mountain, was visited by the divine prince Ninigi, the grandson of the gods, he offered him 'merchandise carried on tables holding an hundred' (*Kojiki*, tr. Chamberlain, new ed., Tokyo, 1906, p. 141); and, when the god of the Ocean, Ōho-wata-tsu-mi-no-kami, saw Ho-wori-no-mikoto (His August-ness Fire-Subside) at his door, he immediately 'led him into the interior [of his submarine palace], and spreading eight layers of rugs of sea-asses' [*michi*, perhaps the sealion, or a species of seal] skins, and spreading on the top other eight layers of silk rugs, and setting him on the top of them, arranged merchandise on tables holding an hundred, made an august banquet,' etc. (*ib.* 148).

In these two texts, the reception is preliminary to a marriage, and it has been thought that the presents thus offered were a sort of dowry given by the father; but we see from a variant of the first account, which says that the god of the Great Mountain 'sent his two daughters with one hundred tables of food and drink to offer them respectfully' (*Nihongi*, i. 84), that it was, in the first instance, a question of presents of welcome and the classical meal of hospitality.

Another legend, which is peculiarly significant, shows us Susa-no-wo, the Storm-god, after he has been expelled from heaven because of his crimes against the Sun-goddess, wandering about the earth under a huge hat and a cloak of green grass in search of a shelter for the night (cf. *Nihongi*, i. 50). In his distress he asks a rich miser, Kyotan Shorai, for hospitality, which he refuses; but the

miser's elder brother, Somin Shorai, though a poor man, makes a bed of millet-straw for the traveller and gives him some cooked millet to eat. The god goes away. Some years afterwards he reappears. 'Are your children at home?' he asks Somin. 'There are here,' he answered, 'myself, my daughter, and my wife.' The god replied: 'Encircle your loins with a belt of rushes.' And that very night the god exterminated all mankind except Somin Shorai and his family. Then he said to Somin: 'I am the god Susa-no-wo. If any infectious disease should break out, let your descendants tell their name and girdle their loins, and they will be spared.' Hence, it is said, the New Year custom of hanging a cord of straw (*shime*) over the doors of houses in order to prevent disease from crossing the threshold. This tradition, which is found in a very ancient work, the *Bingo Fudoki*, 'Topography of the province of Bingo' (see Florenz, *Nihongi, Zeitalter der Götter*, Tokyo, 1901, p. 302), and exists to this day in the locality (see Murray's *Handbook for Japan*, ed. 1884, p. 177), shows clearly to what an extent hospitality was considered a sacred duty.

2. **Historical period.**—Passing now from the primitive period and its legends to the historical period, we find the same hospitable customs in the dealings of the Japanese with strangers to their archipelago. No doubt, following a universal habit (Frazer, *GP*² i. 150), they took certain steps to secure themselves from the demons, i.e. epidemics, which the strangers might bring with them; thus, two days before the arrival of foreign envoys in their capital, the Japanese performed a ceremony in honour of the Sahe-no-kami, 'preventive deities' of a phallic description, to ward off evil influences (*Engishiki* [10th cent.], *novito* 13). Nevertheless, the Japanese attitude towards strangers was by no means hostile; it was with a kindly curiosity that they saw strangers come among them, and they offered them a home. All ancient Japanese history is full of stories of how the court gladly welcomed the Koreans, who brought interesting innovations with them—to enumerate the instances would be to relate the whole development of Chinese civilization in Japan, from the introduction of writing (*Kojiki*, 313) down to the introduction of Buddhism itself (*Nihongi*, ii. 66 f.). Even the national gods exhibited a hospitality to foreign gods, and even before the introduction of Buddhism more than one Korean deity had been admitted to the Japanese pantheon (see *Kojiki*, 324; *Nihongi*, i. 169).

The same welcome was accorded the Europeans when they in their turn presented themselves to these distant islands. The Portuguese who landed in Japan, first at Jinguji-urii in 1541, then at Tanegashima in 1542, were received with kindness (see H. Nagaoka, *Histoire des relations du Japon avec l'Europe aux xvi^e et xvii^e siècles*, Paris, 1905, pp. 33, 36, etc.). St. Francis Xavier, who landed at Kagoshima in 1549, was very courteously received by the prince of Satsuma, even although he was the bearer of a foreign religion. At their very first interview, the prince gave him permission to preach the Christian faith in his territory, and, a few days later, sent out letters-patent in virtue of which all his subjects were at liberty to become Christians if they so desired. As a matter of fact, this local prince was not entirely disinterested: he was anxious to enter into relations with the Portuguese and to win over their vessels with a view to commerce, as was clearly shown by the fact that his attitude entirely changed when the saint wished to leave his territory. It cannot be denied, however, that the prince's first welcome was a really generous one—especially if we remember all the difficulties he might have had to

face with regard to the bonzes. The prince of Hirado afterwards received St. Francis Xavier 'with much affection and a good grace,' to use the saint's own words (Letter of 1551). Then at Yamaguchi, the prince made the saint come to him, questioned him graciously before his whole court, asked him where he came from and what he wanted, listened to his doctrine for a whole hour, and allowed him thereafter to preach the gospel with absolute freedom; a little later he presented the saint with a vacant monastery, and published it abroad throughout the town that he had authorized him to propagate his faith. Even in Kyōto, the capital, though St. Francis and his companions could not get an audience of the Emperor, the *shōgun*, or even the chief of the Buddhist Church, yet they were never molested. Finally, the prince of Bungo, the last of the federal princes that Francis had occasion to visit before leaving Japan, wrote letters to the saint saying such things as:

'I beseech you to come immediately, before the sun rises, and knock at the door of my palace where I shall await you with impatience. . . . Give me news of your health so that I may sleep well throughout the night, until the cocks awake me announcing your arrival' (D. Bouhours, *Vie de S. François-Xavier*, Paris, 1682, ii. 64).

In short, during the two and a half years which the first apostle of Christianity passed in Japan, he was treated with a tolerance and good-will which would have astounded Europe; and this explains the delusion which sprang up in his mind 'that a nation so polite and judicious would easily be won to Christianity' (Bouhours, ii. 58).

The persecutions which Christian missionaries had to suffer later do not prove anything against the hospitable spirit of the Japanese. In 1565 the Jesuit Fathers Froez and Vilela were received with honour by the *shōgun* Yoshiteru himself. In 1568, when Father Organtini arrived at Nagasaki, the powerful Nobunaga put a Buddhist temple at his disposal to stay in, and offered him banquets for three days. Why did this same Nobunaga afterwards regret giving this protection to the new religion? And why did Hideyoshi, his successor as dictator of Japan, after first taking the Christians under his protection at Osaka, finish by harshly proscribing Christianity? Because the missionaries made the mistake of involving themselves in the local politics of the feudal princes, causing trouble among the people as a consequence, and finally disturbing the central government. But, in the same edict of 1587 which ordered all the missionaries to leave Japan within twenty days, Hideyoshi decreed that the 'black ships' (i.e. the Portuguese) which came for purely commercial purposes should continue their traffic, and, in another edict of the following year, he recommended his subjects to continue to receive them well (see Suganuma, *Dai Nihon Shōgyō-shi, History of the Commerce of Japan*, pp. 324-326). Finally, Hideyoshi's successor, the great *shōgun* Iyeyasu, who had also begun by showing himself favourable to the Christians, was forced, by new intrigues of the Portuguese Jesuits and Spanish Franciscans and Dominicans, to withdraw his good-will and to decree, in a proclamation of 1614, that 'these must be instantly swept out, so that not an inch of soil remains to them in Japan on which to plant their feet' (see J. H. Gubbins, 'Review of the Introduction of Christianity into China and Japan,' in *TASJ* vi. pt. i. [1888] p. 48). These measures culminated finally when Iyemitsu, the third Tokugawa *shōgun*, by his notorious edicts of 1633 and 1636, laid Christianity under the ban.

Thus, if the religious politics of the Japanese seem to have been an exception to their proverbial hospitality, it was only so from the time when the Roman Catholic missionaries, forgetting discretion

in their zeal, abused this hospitality. The Japanese were willing to be converted; they would not be conquered. The necessity of defending themselves against this religious invasion had the additional effect of calling forth, in the above-mentioned edicts of Iyemitsu, a limitation of the commercial relations which seemed indispensable for the general tranquillity of the country and the solidity of its political system. But this limitation, inspired by legitimate considerations of public safety, did not prevent the Japanese from offering hospitable treatment to the foreigners who came for the single purpose of peaceable commerce; this explains why Holland had almost the monopoly of foreign commerce at Nagasaki till the Revolution of 1868.

3. Modern period.—In the modern period the same spirit may be observed. The Japanese Government employed every means of protection against dangers from America and Europe; it confined the residence and commerce of foreigners to certain open ports and required passports for journeying to the interior, in order both to keep a watch over their movements and to obtain from the foreign powers, in exchange for a more complete freedom for their subjects, the abrogation of the unjust treaties that had been imposed upon them since 1854. When this diplomatic end was attained, i.e. at the end of the year 1899, Japan was opened up anew to foreigners under ordinary conditions. As for the ancient prohibitions against Christianity, they had long fallen into desuetude, the Japanese continuing, as of old, to welcome all religious novelties, provided they do not cloak political schemes. The history of Japan, then, exhibits a remarkable spirit of hospitality among its inhabitants, in spite of the opposite impression made by a superficial observation of the anti-Christian persecutions; a knowledge of the causes of these persecutions reduces their significance to vanishing point, and shows the Japanese character in its true light.

To-day a foreigner travelling in the interior of the country may still find the ancient hospitality, which was never eclipsed except by the fault of those who were the first to profit by it. The present writer can bring his personal experience to witness. One night in 1896, when travelling in Yamato, he found himself lost in the open country. After walking for a long time in the dark and in drenching rain in search of a village where he might find a means of transport, he arrived at a peasant's hut and knocked at the door. Imagine a Japanese travelling in the country in Europe and arriving at midnight at a peasant's house: there would be furious barking from the watch-dog, hostile suspicion of the unknown wanderer on the part of the master of the house, and, to put things at their best, a poor shelter offered at last, with no good grace, in some outhouse. The Japanese cottage, on the other hand, was opened immediately; the father and his family all got up to receive the stranger on their knees; they were very pressing in their offers of a bath and a friendly meal. After this came the classic questions in Homeric style: 'Honourable stranger, whence comest thou? Whither goest thou? What is thy country?' and so on. Finally, when the guest was ready to depart, the father sent two of his sons several miles distant to bring a *jirikisha* and runners to carry him to Kyōto. It is hardly necessary to add that these poor peasants would not take any remuneration, and the only way in which their guest was able to repay them at all was by discreetly making presents to the youngest members of the family.

II. KOREA.—Korea, on the other hand, is quite different. This country, so inaccessible to the foreigner, has been well named 'the hermit nation.' The accounts of missionaries, from the *Relation de*

l'établissement du christianisme dans le royaume de Corée, ed. by de Gouvea, bishop of Peking, in 1797 (in *Nouvelles lettres édifiantes*, v. [1820]), to the *Annales de la propagation de la foi* (from vol. vi. [1833] to the present day), speak of nothing but persecutions which, like those of 1839 and 1866, were accompanied by terrible massacres; and show us also how different their reception was from their first welcome in Japan, the missionaries having had all sorts of difficulties in getting into Korea and being forced to live a secluded life in order to escape being put to death. It is only in virtue of comparatively recent treaties that the diplomatic relations drawn up with the Koreans have led to the opening up of their country (1887). A Japanese traveller, who risked his life in Korea in 1875, gives a picturesque account of his journey. Though dressed in Korean mourning-costume, the broad hat of which covered his face, he had to take the greatest precautions in order to escape recognition as a stranger when going about the interior. In order to escape notice he had bravely to eat the most repugnant rancid food in inns, to sleep on a sort of stable litter in peasants' huts of the most filthy description, while the idea of having a bath was simply out of the question (see W. J. Kenny, 'Account of a Secret Trip in the Interior of Korea,' in *TASS* xi. [1883] pt. ii.). It is only necessary to compare this account, of the end of the 19th cent., with those of the missionaries who visited Japan in the 16th, in order to measure the gulf which, from the point of view of hospitality, separates these two civilizations.

LITERATURE.—This is given throughout the article.

MICHEL REYON.

HOSPITALITY (Semitic).—Hospitality among the Semites and Eastern peoples in general rests upon religious sanctions (see *ERE* v. 725). 'To be inhospitable was not only to be despicable, it was also to be irreligious. Hospitality was a sacred duty' (Day, *Social Life of the Hebrews*, p. 170).

1. **IN BABYLONIA AND EGYPT.**—I. **Religious aspects.**—Hospitality was practised by the gods themselves. According to the myth of Adapa, food and water of life, garments, and oil were brought to the hero when he arrived before Anu. Acting on the advice of his father Ea, who feared that the food and water might tend to death instead of life, Adapa refused these, but accepted the garments and oil (R. W. Rogers, *Cuneiform Parallels to the OT*, New York, 1912, pp. 68, 74, 76). It was inculcated by that part of the ritual which was concerned with the offering of gifts to the gods, and by the cult of the dead, which at the outset required that hospitality should be rendered to the corpse in the form of decent burial, and was continued in the supply of food and drink to the deceased. According to the Book of the Dead, the heart which is righteous and sinless addresses the gods of the under world thus:

'I have given bread to the hungry man, and water to the thirsty man, and apparel to the naked man, and a boat to the [shipwrecked] mariner. I have made holy offerings to the gods, and sepulchral meals to the *khus*' (E. A. W. Budge, *Book of the Dead*, London, 1901, ii. 372 f.).

A Bab. didactic poem enjoins:

'Give food to eat, give wine to drink. . . . With him who thus acts his god is pleased, he is pleasing to Shamash, he will requite him with good' (Rogers, p. 175 f.).

2. **Social aspects.**—Hospitality was practised by the community, among those who dwell together within the walls of the same city. The Egyptians were a pleasure-loving people, and scenes of feasting and banqueting figure in their pictorial remains. The Babylonians and Assyrians, while more staid, also held festive assemblies. As early as the days of Hammurabi (c. 2000 B.C.) we read of laws for regulating wine-shops (Code, §§ 108-111), with evidence that conviviality might be carried to excess (§ 109). The penalty of exile from the city

(§ 154) implies that the fugitive was placed out with the laws of hospitality as well as the laws of the State (cf. Gn⁴⁴). The curses attached to the *kudurru*, or boundary-stone inscriptions, reveal the same disability in one who has been guilty of violating such landmarks, even while he continues to live within the city:

'Like a dog (may he) pass the night in the streets of his city'; 'seeing angry faces and holding out his hand, without being fed, may he wander through the streets of his city' (W. J. Hinke, *A New Boundary Stone of Nebuchadrezzar I*, Philadelphia, 1907, p. 60).

3. **International aspects.**—We are indebted to the Tell el-Amarna Letters for a life-like picture of international relations in the middle of the second millennium B.C., with numerous indications of hospitality, or rather its opposite.

(a) Kings did not themselves travel into the countries with which they held intercourse, but sent their *ambassadors*, and gave *hostages*, the hospitable reception and treatment of whom was essential to the maintenance of friendly relations. There is clear evidence that considerable strain was put upon the patience of one of the parties by detention of messengers, lack of information regarding those given in marriage, and especially shortcoming in the matter of presents. Burra-buriash, king of Babylon, apologizes to the king of Egypt for not having received his envoy at his own table, and given him food to eat and wine to drink, on the ground that his health was not good at the time. He further reproaches his brother, the king of Egypt, because he had not comforted him in sickness, nor sent an envoy to inquire after his condition (*Tell el-Amarna Letters*, Berlin, 7; cf. 2 K 20¹²). A striking accompaniment of national intercourse is the *transit of images* of the gods, that of the goddess Ishtar travelling into Egypt (*ib.*, London, 10), while some time later (13th cent.) that of the Egyptian god Khonsu travelled to the land of the Hittites to effect the cure of the king's daughter. It goes without saying that the images were to be honoured, and that those who attended them were to be hospitably treated. The image of the great Amen himself journeyed with Unamon to Phoenicia (c. 1100 B.C.), but in the decay of Egypt's power failed to win respect as aforesaid and a favourable reception for the envoy. Probably the first *State visit* on the part of a king is that chronicled of Khattusil II., king of the Hittites, who journeyed to Egypt (c. 1266 B.C.) to attend the marriage of his daughter to Ramesses II. (H. R. Hall, *The Ancient History of the Near East*, London, 1913, p. 371 f.).

(b) The *petty rulers* of Palestine and Syria represent their discharge of the obligations placed upon them by the king of Egypt as hospitality. Akizzi of Katna gave to the king's soldiers food, drink, oxen, sheep, honey, and oil (*Tell el-Amarna Letters*, London, 36). Aziru, the rebel son of Abd-Ashirta, professes to have treated Hani, the envoy of Egypt, with due respect, lending him horses and asses for his journey, while his brethren supplied him with cattle, sheep, fowls, food, and drink (*ib.*, London, 35). The faithful Rib-Addi of Byblos reports that upon returning from Berytus to his own house he found it barred against him (*ib.*, London, 16).

(c) To *traders* a measure of hospitality was extended. After the conquests of Thothmes III. there were good roads made throughout Syria, 'furnished with post-houses where food and lodging could be procured' (A. H. Sayce, *Patriarchal Palestine*, London, 1912, p. 180). Traders availed themselves of these routes, and travelled securely. Later, when the land became disturbed, caravans were plundered and merchants robbed and slain (*Tell el-Amarna Letters*, Berlin, 7 and 8).

(d) Akiya, a king's *messenger*, on the way to Egypt, bears a passport (*ib.*, London, 58; cf. Neh

27). A postscript to one of the cuneiform letters found at Taanach (dated 14th cent. B.C.) reads *maš-ru maš-ru*, 'Highway, Highway' (i.e. for the messenger) (Rogers, 283; cf. L. B. Paton, *Syria and Palestine*, London, 1902, p. 56 f.).

4. **Hospitality towards tribes and peoples.**—In the prologue to Hammurabi's Code of Laws the king claims to have sheltered the people of Malgi in misfortune (col. iv. 11–13). Such royal hospitality is seldom disinterested. Thus, Sennacherib exalts Padi, king of Ekron, over the townsfolk who had committed wickedness, but at the same time exacts tribute from him (Taylor Cylinder, iii. 4–11). The Cylinder of Cyrus represents this king as a benefactor to Babylon and its people (l. 25 f.).

5. **Hospitality to nomads.**—The desert tribes, who in later times afford the most evident instances of the virtue of hospitality, at this epoch appear rather as marauders, a scourge to settled communities and to traders (especially in the Tell el-Amarna Letters). Yet the Egyptian government was at times tolerant to them, as appears in the permission given to the *Mentiu*, or nomads, to settle in a prescribed district (reign of Horemheb, XVIIIth dyn.), and to the *Shasu*, or Bedawin, to pass within the eastern borders of the land of the Pharaoh, Menephtah II., 'to feed themselves and to feed their herds' (Sayce, *The Higher Criticism and the Monuments*, London, 1894, p. 240 f.).

6. **Hospitality to exiles and emigrants.**—The extent to which hospitality was shown to fugitives and emigrants may be judged from the letter addressed by Amenhotep IV. to Aziru (*Tell el-Amarna Letters*, London, 72), in which whole families are mentioned, and also from the terms of the Hittite-Egyptian Treaty (Hall, 350, 365 f.).

7. **Hospitality to individuals.**—Three outstanding instances of hospitality (with elements of inhospitality) accorded to travellers, real or fancied, are furnished by Egyptian tales.

(1) The most instructive instance is that of the noble Sanehat or Sinuhe (XIIIth dyn.; c. 2000 B.C.). A fugitive from Egypt, he was preserved from death by the hospitality of a Bedawi, who gave to him water and boiled milk. For a time he sojourned with the nomads. Thereafter he was received by a prince of the Upper Tenu (perhaps Syria), Ammuanshi by name, who made him tutor to his children, and gave him his eldest daughter in marriage. He appointed him to rule over part of his territory, and made him commander of the army. He had daily rations of bread, wine, boiled meat, and roast goose, as well as the privilege of hunting game. This kindness reacted on his own practice:

'The messenger who came from the court or went thither stayed with me, I gave hospitality to every one, and I gave water to the thirsty'; 'I set on his journey the traveller who had been hindered from passing by' (A. Erman, *Life in Ancient Egypt*, tr. Tirard, London, 1894, p. 370 ff.; Sayce, *Patriarchal Palestine*², 178).

Towards the end of his life he was permitted to return to Egypt, and was graciously received at court.

'The coarse garments of the Beduin were exchanged for fine linen; his body was bathed with water and scented essences; he lay once more on a couch and enjoyed the luxurious cookery of the Egyptians. A house and pyramid were built for him; a garden was laid out for him with a lake and a kiosk, and a golden statue with a robe of electrum was set up in it' (Sayce, 179; cf. Hall, 157 f.).

(2) *The Travels of a Mohar* is a narrative relating to Syria and Palestine in the reign of Rameses II. (XIXth dyn.; 13th cent. B.C.). Our interest is in the evidence of inhospitality (the hospitality being doubtful) disclosed by this supposed satire. At every stage Nature shows herself inhospitable; and terror, from wild beasts and from man, always seems to oppress the traveller. His clothing is stolen by thieves in the night, and his groom deserts him and joins the robbers. Some time

later, when he comes to Joppa, the maiden who keeps the garden proves his undoing. Here his bow and sword are stolen, his quiver and armour destroyed.

'Prayer does not avail thee; even when thy mouth says, "Give food in addition to water, that I may reach my goal in safety," they are deaf and will not hear. They say not yes to thy words' (for a translation of the whole, see Sayce, 180 ff.; cf. Erman, 380 ff.).

(3) The adventures of Unamon belong to the close of the 12th cent. B.C., and relate to Palestine and Phœnicia. At Dor, near Mt. Carmel, Unamon landed to purchase timber, and was received by Prince Badiel, who sent him bread, wine, and beef. During the night he was robbed by a sailor, who deserted, of the money needed to effect the purchase of the timber. When he arrived at his destination, Gebal (or Byblos), he could accomplish nothing, and was ordered to depart by Zakarbaal, prince of Byblos. After serious delay, however, diplomacy gained the day, and the timber was cut and loaded. Then hostile ships lying outside the harbour hindered Unamon from sailing. The hero sat down upon the beach, and bewailed his fate even with tears. By way of consolation, the prince sent him two measures of wine, a ram, and an Egyptian singing-girl, saying, 'Sing to him that he may not grieve.' His troubles were not yet ended, for in Alashiya the natives would have killed him, but the queen Hatibi intervened. The conclusion is not known (Paton, 168 ff.; A. E. P. Weigall, *Treasury of Ancient Egypt*, London, 1911, p. 112 ff.). This tale is instructive, as showing that hospitality to strangers was largely dependent on the respect entertained for the authority of the land from which they hailed.

On a review of the whole literature, we receive the impression that hospitality had not, as a rule, risen to the level of the virtuous; it was enforced rather than voluntary.

8. **Behaviour of guest.**—Noteworthy among the precepts of Ptahhetep (Vth dyn.) is the rule for guests:

'If thou art among a company of men and women in the abode of a man who is greater than thyself, take whatsoever he giveth thee, making obeisance gratefully. Speak not oftener than he requireth, for one knoweth not what may displease him; speak when he speaketh to thee, and thy words shall be pleasing unto him' (Budge, *History of Egypt*, London, 1902, ii. 149; cf. Pr 23¹⁴, Sir 31¹², 1 Co 10²⁷).

II. **BIBLICAL (OT).**—So far as the externals of hospitality are concerned, the Biblical data fit in well with the record from other sources. It will be convenient to observe the distinction between *nokhrî* and *gër*, the former the stranger who is merely passing by, the latter the stranger who acquires a settlement, with certain civil and religious rights, in the land of adoption. It is with the *nokhrî* rather than the *gër* that we are here concerned. While all the categories named above might be repeated for the OT, the clearest examples of hospitality are afforded by private and individual instances. The hospitality of the tent and of the city are found in proximity to each other (Gn 18¹⁻⁵ 19¹⁻³). With the help of allied passages (Jg 19, 1 S 28²⁴, 2 S 12⁴, 1 K 17⁵⁰, etc.) the various stages may be clearly realized. They include: reception (meeting and obeisance), offering of water for washing feet, invitation to rest and to tarry all night, provision of food and drink, and in certain circumstances a feast (an animal, e.g. a calf or a kid, being killed and dressed; bread, butter, milk, and wine also being set before the guests), feeding and housing of animals (asses and camels). Guests were kept inviolate, even at the sacrifice of the honour of daughters (Gn 19⁸, Jg 19²²⁻²⁴). No remuneration was taken, although, when a visit was of set purpose, presents were brought (Gn 24⁵³ 43¹, Job 42¹¹). Abraham even went with his guests to bring them on the way (Gn 18¹⁰).

While hospitality was accorded as a rule, there were departures from it (Jg 19¹⁸). Evidently the open space about the city gate was the only 'inn' available in the event of no private house being offered. It was against the laws of hospitality to leave the stranger in such case (Job 31³²), although there was probably little hardship entailed in having to pass the night in the open. Travellers took their own provisions and provender (Jg 19¹⁹), which were husbanded in the event of a host being found (v. 21). On the road to Egypt were halting-stages (inn or lodging place, Gn 42²⁷ 43²¹, Ex 4²⁴), where shelter, and perhaps water, but no food, were to be found (cf. Jer 9²). The instances in Nu 20¹⁹ and Dt 2²⁷ show that even water was paid for. This, however, is an extreme case.

Even among those who are blood-relations the ordinary procedure in respect of hospitality is observed, as, e.g., when Abraham's servant journeyed to the home of Rebekah (Gn 24^{11ff.}). The meeting is like that of strangers, the narrative working up to the disclosure of relationship, which, of course, produces a great change (vv. 31-33; cf. Gn 29¹²⁻¹⁴). Even in such circumstances hospitality is not accepted till the errand has been told (Gn 24³³).

A unique instance is the stated hospitality extended to the prophet Elisha by the great woman of Shunem (2 K 4^{8ff.}). As often as he passed by he turned in to eat bread, and in the end had a furnished chamber reserved for his use. This instance is further instructive for the lead taken by the hostess, which recalls the more public part played by women in early times as contrasted with later (Gn 18⁶ 24⁴⁶ 29¹², Ex 2²⁰, Job 1⁴). The act of Jael (Jg 4^{17ff.}) is to be put by itself as a gross breach of hospitality, notwithstanding the fact that it is justified upon national grounds by the writer of the Song of Deborah and Barak (Jg 5^{24ff.}). In the eyes of the later Semites such a deed would have been reprobated, and such advantage would not have been taken even of an enemy, once the food-bond had been established (W. Robertson Smith, *Kinship and Marriage*², London, 1903, p. 176 f., *Rel. Sem.*², do. 1894, p. 269 ff.). This instance may be set over against Rahab's kindness to the spies (Jos 2), who, in virtue of their hostile mission, could lay no claim to hospitality (cf. Gn 42^{29ff.}).

We are reminded of the tale of Sanhat in the experience of Moses (Ex 22^{6ff.}), who, coming as a stranger, tarried with the priest of Midian as one of the family. Like Lot in Sodom, he represents the *gēr* at an undeveloped stage.

In the OT the instances of kindness to individual strangers completely overshadow the national and kingly aspects of hospitality. But examples of each are found. The sons of Jacob participated in the hospitality of the Egyptians, although national prejudice required that they should eat bread by themselves (Gn 43³²) and dwell by themselves (46³⁴). In the wilderness the Israelites were denied the minimum of hospitality by the kings of Edom (Nu 20^{17ff.}) and of the Amorites (21^{22ff.}). David, as an outlaw, was the recipient of kindness from Abigail (1 S 25), the king of Moab (22³⁴), and Achish, king of Gath (27^{3ff.}); and, as a fugitive before Absalom, from certain prominent men dwelling on the east side of Jordan (2 S 17^{27ff.}). On the other hand, his envoys, sent with hospitable intent to the court of Hanun of Ammon, were shamefully treated (10⁴), which led to a dire revenge (12³¹). The visit of the queen of Sheba to Solomon (1 K 10¹⁻¹³) is an example of sovereigns standing towards each other as guest and host. A king's kindness to a refugee prince is seen in the Pharaoh's reception of Hadaḏ (III.) of Edom (1 K 11¹⁷⁻²²)—a very close parallel to the story of Sanhat. Hezekiah's hospitable treatment of the envoys of

Merodach-Baladan is shorn of its glory by the prophetic censure following (2 K 20¹²⁻¹⁹).

Hospitality is but rarely marred by deceit in host (2 S 12⁴, 1 K 13^{18ff.}, Pr 23^{10ff.}) or guest (Jos 9²²), or requited by ingratitude (Ps 41⁹; contrast 2 S 9, 19^{24ff.}). By rule, its tendency was elevating (Pr 9¹⁻⁶), but there was the possibility of debasement (Pr 9^{13ff.}), especially when luxury was in fashion (Am 6⁴⁻⁶), and feasting was carried to excess (Pr 23^{20, 29ff.}, Dn 5, Est 1).

Some code of hospitality necessarily underlies the political alliances during the monarchy, while trade and commerce imply toleration of, and fair dealing towards, foreigners, and perhaps some measure of kindness.

See also the 'Arabian' article.

LITERATURE.—*HDB* ii. 427 ff., v. 375b; *EBI*, col. 212s f.; i. Benzinger, *Heb. Archäol.*², Tübingen, 1907, pp. 131-133; W. Nowack, *Heb. Archäol.*, Freiburg and Leipzig, 1894, p. 186 f.; A. Bertholet, *Die Stellung der Israeliten und der Juden zu den Fremden*, do. 1896; E. Day, *Social Life of the Hebrews*, London, 1901; R. A. S. Macalister, *Sidelights from the Mound of Gezer*, do. 1906, pp. 83-106. Most recent works of travel in the Near East contain references to hospitality, illustrated by modern usage; typical of such is H. Clay Trumbull, *Studies in Oriental Social Life*, Philadelphia, 1894, pp. 73-142.

WILLIAM CRUICKSHANK.

HOSPITALITY (Teutonic and Balto-Slavic).—

The ancient records furnish the clearest indications of a widely diffused practice of hospitality both among the Teutons and among the Slavs. As regards the Germans, Cæsar (*de Bell. Gall.* vi. 23) writes:

'Hospitem violare fas non putant; qui quaque de causa ad eos venerint ab iniuria prohibent, sanctos habent, hisque omnium domus patet victusque communicatur';

while Tacitus (*Germ.* 21) says:

'Convictibus et hospitibus non alia gens effusius indulget. Quemcunque mortalium arceret tecto nefas habetur; pro fortuna quisque apparatus epulis excipit. Cum defecerit, qui modo hospes fuerat, monstrator hospitii et comes proximam domum non invitati adeunt. Nec interest: pari humanitate accipiuntur.'

Of the Slavs, Mauricius (*Strateg.* xi. 5) speaks as follows:

εἰσὶ δὲ τοῖς ἐπιενομένοις αὐτοῖς ἥπιοι, καὶ φιλοφρονούμενοι αὐτοὺς διασώζουσιν ἐκ τόπου εἰς τόπον, οὗ ἂν δύνανται, ὡς εἶγε δι' ἀμέλειαν τοῦ ὑποδεχομένου συμβῇ τὸν ξένον βλαβῆναι, πόλεμον κινεῖ κατ' αὐτὸν ὁ τοῖτον παραβέμενος, σέβας ἡγούμενος τὴν τοῦ ξένου ἐκδίκησιν.

The Letts had even a special god of hospitality, called Ceroklis ('ille hospitalitatis deus cui ex omnibus esculentis primas buccas, primos ex poculentis haustus stulta libabat plebes'; cf. H. Usener, *Götternamen*, Bonn, 1896, p. 106).

Teutons and Slavs have another point of contact in the fact that they have a common term for 'guest,' the Goth. *gasts*, ξένος (*gastigóds*, φιλόξενος; *gasti-gódei*, φιλοξενία), corresponding exactly to the O. Slav. *gostī*, 'guest,' and both being etymologically equivalent to the Latin *hostis*, 'stranger,' 'enemy.' The Lithu-Letts use a different term: Lith. *wieszēti*, 'to be one's guest,' *wieszne*, 'guest' (fem.), Lett. *wisīs*, 'guest,' which are all connected with the Lith. *wiesz-* (cf. Gr. οἶκος, Lat. *vicus*). Should the question be asked how, as in the case of the Goth. *gasts*, O. Slav. *gostī*, a word meaning originally 'stranger' or 'enemy' (cf. Lat. *hostis*) should gradually acquire the sense of 'guest,' the answer will be found in the practice of *exchanging gifts*, met with everywhere (see ARYAN RELIGION, vol. ii. p. 51²; and GIFTS, vol. vi. p. 197), and, in particular, on Teutonic and Slavic soil, in the closest connexion with the practice of hospitality, and which, as the mutual gifts had to be in some degree commensurate with each other, has been aptly called 'trading by gift,' or 'interchange of presents.' Tacitus, in the chapter already cited, expressly says: 'Abenti si quid poposcerit, concedere moris, et poscendi invicem eadem facilitas'; and the *Hávamál* puts it still more clearly:

'No one is so hospitable or ready to give
That he despises presents;
Nor so little mindful of gain
That he hates return-gifts.'

Here, too, we have the reason why in Old Russian *gosti* is quite commonly used for 'merchant' (*купцы*), while *gostiti* means 'to trade,' and *gostiba*, 'business.'

While the stranger thus literally found an open door because of the vares he carried, we are able to derive from the facts of language a still more precise idea of the way in which the relation between the visitor and his host attained its further development. In the Slavic languages the word *gospodŭ* (from **gosti-poti-s*)—corresponding exactly to the Lat. *hospes* (from **hosti-pets*)—is now for the most part used for 'God,' but originally meant, quite generally, 'master' or 'lord.' The second element of this primitive compound is the Aryan **poti-s* (Skr. *pāti-*, Gr. *πόσις*, Goth. *-faps*), 'head of the house.' The Slav. *gospodŭ*, Lat. *hospes*, accordingly mean 'master of the stranger'; and this implies that the guest, during his stay in the house of his entertainer, enjoyed equal privileges with the members of the family. In order to enable us to realize what such friendly treatment meant for a traveller in those days of general insecurity, we quote here a statement regarding Albanian hospitality, taken from a work entitled *Eine Reise durch die Hochländergeue Oberalbaniens* (*Zur Kunde der Balkanhalbinsel*, ed. C. Patsch, pt. i., Vienna and Leipzig, 1904), by K. Steinmetz:

'Their hospitality, which is unrivalled, may be extolled as the finest characteristic of the North Albanian people,—the South Albanians do not have it in the same degree,—and is of itself sufficient to mitigate considerably the harsh opinions regarding the Albanians often expressed by other travellers. It is not confined to their universal practice of entertaining the stranger, and of regarding a payment as an insult; it goes much further than that. If I eat a morsel of bread in a house, drink a cup of coffee or even but a glass of wine, I at once become a friend (*mik*, i.e. Lat. *amicus*) of the house, and if on my further journey I am robbed or killed before I arrive at another house, the family as a whole will not rest till they have avenged the deed, i.e. shot the perpetrator. . . . If, as happens but seldom, a house does not assume responsibility for a person killed within its precinct, it becomes liable to the blood-revenge of the murdered man's family. This explains why I, though almost always accompanied by only one man, was able to pass through the rudest tribes without danger; for any possible assailant who might think of robbing or killing me knew that he would thereby be exposing himself to the most determined vengeance on the part of the household with which I had last sojourned.'

It thus appears that the family of the host, and especially, of course, the host himself, accept responsibility for the safety of the guest, and, further, that this responsibility is not limited to the time during which the stranger sojourns with the family, but lasts while he is on his way to other quarters. This is exactly what finds expression in the above-quoted references to the hospitality of the Slavs and Germans, as, e.g., when Mauricius, speaking of the former, says that the host is united to the guest by the laws of blood-revenge; when Caesar states regarding the Germans that they consider themselves to be under obligation to protect the stranger, and look upon it as a crime to injure a guest; and when Tacitus, referring to the same people, asserts that, if provisions give out in the house of the host, the latter must act as the 'guide and companion' of his guest on the way to the hospitality of other houses.

In the Teutonic dialects, however, we do not actually find the form **gasti-faps* (Slav. *gospodŭ*, Lat. *hospes*) which we might have expected. In the oldest extant forms of the primitive Teutonic speech, its place had already been taken by the Goth. *wairdus*, O.H.G. *wirt*, O. Sax. *werd*, O. Fris. *húswerda*. The earliest occurrence of this stem is in Ulfilas, Ro 16²³, *gŕeip izwis Gaius, wairdus meins jah allaižōs aiklēšjōns* (ἀσπάσαις ἐκκλησίας) | ὁ ξένος μου καὶ ὁ δὲ τῆς ἐκκλησίας). The Goth. *wairdus*, accordingly, has precisely the same meaning as the Lat. *hospes* (from **hosti-pets*, 'lord of the stranger') in its original sense, i.e. as applied to the host, not the guest. The words ξένος μου καὶ ὁ δὲ τῆς ἐκκλησίας

may be taken to imply, as expositors (e.g. Jülicher, B. Weiss) think, that the Christian assembly met in the house of Gaius, or else that the latter had afforded willing hospitality to numerous visitors from the Corinthian community. This original sense of *wairdus* will then quite readily explain other meanings still traceable elsewhere, as, e.g., 'lord of the house' (*paterfamilias*), 'husband,' etc.

On the purely linguistic side, the present writer would trace this Teutonic form to a primitive Teutonic abstract noun, viz. **wer-tu*, which, as being cognate with O.H.G. *werēn*, O. Fris. *vera*, M.L.G. *wercn*, 'to give security,' originally meant 'security,' 'guarantee.' From the abstract **wer-tu*, again, by the common philological process of personification, was developed the sense in which it was applied to the person making himself responsible for another, i.e. the 'surety' or 'guarantor' himself, precisely as, e.g., the Goth. *hliftus* (Lat. *elepere*, 'to steal') meant originally 'theft,' and then came to mean 'thief.' That the legal idea of 'security' existed among the Teutons at a very early period is shown by the fact that the Romance forms—Ital. *quarento* and Fr. *garant*, 'guarantor,' 'surety' (Ital. *quarentire*, Fr. *garantir*, 'to guarantee')—are derived from the O.H.G. participle *werēnto* ('one acting as security,' Med. Lat. *warens*, *warantus*, etc.). Thus the Goth. *wairdus*, in complete conformity with the historical references quoted above, denotes the man who became security for the safety of his guest.

Mention should be made, finally, of a Lithuanian term for 'guest' which has not been referred to in the foregoing, viz. *svēcias*, i.e. **svetjas*, which is cognate with the Greek *ἐργς*, *ἐργς*, 'kinsman,' 'clansman.' This term expresses the idea that, as soon as the incomer, who is elsewhere designated as *gasts*, *gostŭ* (= Latin *hostis*), was granted the privilege of hospitality, he was looked upon as an inmate of the house (cf. the Lithu-Lettish stem *wiesz-*, noted above). The head of the house, as we have seen, had to become security for the members of his household, as also for his guests, whenever it was necessary to protect them or to take vengeance on their account. But he was held responsible also when a member of his household or a guest committed an act of injustice. This finds emphatic expression in the Anglo-Saxon code:

'If any one shelters a guest (a merchant, or other person who has come across the boundary) for three nights in his own dwelling, and also feeds him with his own food, and he [the guest] does an injury to another person, let that head of the house bring the other to account at law, or in his stead discharge what is legally due' (cf. F. Liebermann, *Die Gesetze der Angelsachsen*, i. 1, Halle, 1898, p. 11).

From all this it is clear that the practice of hospitality—as a designation of which the Russ. *chlebŭ-solŭ*, 'bread-salt,' derived from the ceremonial presentation of these articles of food at the reception of a guest, ought to be referred to—was of immense significance for the development of intercourse, and, in particular, of commerce. It was likewise the starting-point of the entire hostelry system of Northern Europe, special quarters for travellers being provided in the larger houses much visited by strangers, and more especially in the monasteries; and, while this was done at first for hospitality's sake, it came in time to be done for payment. All the Teutonic languages have a term for 'guest-house': O.N. *gasta-hús*, O.H.G. *gast-hús*, A.S. *gesthús*; and there is also the O.N. *inni*, A.S. *inn*, a word of obscure origin. In the Slavic tongues we find O. Slav. *gospoda*, Czech *hospoda*, etc., 'lodging,' which are derived from **gosti-potŭ* (cf. *gospodŭ* above), and meant originally 'protection of and lordship over guests.'

On the traces of the practice of lending a wife to a guest, see art. CHASTITY (Teutonic and Balto-Slavic), vol. iii. p. 499^b.

LITERATURE.—This is given in the article. Cf. also O. Schrader, *Linguistisch-historische Forschungen zur Handelsgesch. und Warenkunde*, i., Jena, 1886, ch. i., and *Reallexikon der indogerman. Altertumskunde*, Strassburg, 1901, s.v. 'Gastfreundschaft.'

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HOTTENTOTS.—1. Origin and migrations.—

At the time of the discovery of the Cape of Good Hope and its colonization by Europeans, the S.W. corner of the African continent was found to be in the occupation of two distinct peoples, known to us as the Bushmen and the Hottentots. Of these the Hottentots were the dominant race. They were almost everywhere engaged in desultory hostilities with the Bushmen, who were doubtless the aborigines of the country, and who were usually treated by the Hottentots as the savage inhabitants of a colony are too often treated by the white colonists: they were to be exterminated, or at least reduced to servitude. For the Hottentots were an intrusive people. Their origin has been the subject of considerable discussion. Their traditions point back to a time when they dwelt in 'a well-watered region somewhere in the centre of the continent, from which they were driven by a more powerful people, of a black colour, who came down from the north or north-east' (Theal, 59). An examination of their language by philologists has led to the discovery that it was a highly organized tongue, akin to the ancient Egyptian and other languages of the northern and north-eastern part of the continent. It was inflected and sex-denoting. Its roots were monosyllabic, each ending with a vowel; and the meaning of the word frequently depended upon the tone. The Bushman language was of a much more primitive type. It was not sex-denoting; it was hardly inflected at all; and it abounded in the uncouth sounds known to philologists as 'clicks.' Of these sounds, however, four—and those the most easily pronounced—were in use among the Hottentots; or five, if we reckon a guttural peculiar to a few dialects of the Hottentots and Bushmen. The discovery of these linguistic facts threw unexpected light on Hottentot origins; and it is now generally accepted that the Hottentots are of mixed descent, probably due to the intermarriage of men of North African—that is, Hamitic—lineage with women of Bushman race. This mixture may have begun in the N.E. of the continent. The suggestion has been made that the primitive ancestors of the Hottentots were a band of Egyptian soldiers said by Herodotus (ii. 30) to have deserted in the reign of Psammetichus, and to have taken service in Ethiopia, where the king gave them a tract of land in the occupation of his enemies, on condition that they conquered and settled it. They would necessarily, it is argued, have taken the women of the country, if they had none of their own. The hypothesis is, of course, no more than a guess, and a guess which gives rise to a number of difficulties; but to dismiss it leaves the main theory untouched. The mixed race, thus constituted, for some reason—possibly the irruption of Bantu on their ancestral seats—left those seats and fled to the south. As they were a pastoral people with flocks of long-haired sheep and herds of cattle, they were compelled to turn westwards, so far as to avoid the zone of the tsetse-fly. Continually journeying, impelled by causes which we do not know, but among which the pressure of Bantu on their rear may not have been the least, they came at length down the western side of the continent to the Cape. A series of straggling tribes, they kept continually in the zone of the best pasture between the sea and the mountains or deserts of the far interior. Finally they settled, since they could go no farther, in a wide territory from Great Namaqualand to the shores of the Southern Sea, from Walish Bay

to the mouth of the Umtamvuna River, the present boundary between Natal and Cape Colony. Their immigration seems to have taken place at a period not long before the discovery of the Cape, and to have been contemporaneous with the advance of the Bantu down the Eastern side of the continent. It was the latter advance that stayed the progress of the Hottentots to the shores of the Indian Ocean.

The Hottentots of Cape Colony have, for the most part, been exterminated or driven northward by wars with the colonists and servile oppression; or they have suffered from the mingling of European blood, have learned to speak a European language, and adopted Christianity. Beyond the Orange River the Korana (who are emigrants from Cape Colony) and the Namaqua have been somewhat more successful in preserving their racial purity, such as it was, from white contamination. But they have not been able to resist the disastrous pressure of European culture any more than of European arms. They are a dwindling folk; and—more rapidly than themselves—their language, their traditions, and their ancient institutions are disappearing. Their language was investigated more than thirty years ago by Bleek; but their traditions and their institutions have never been the subject of any searching scientific inquiry on the spot. Hence the attempt to produce an intelligible outline of them is attended with some difficulty.

2. Characteristics, organization, and culture.—

The name 'Hottentots' is of doubtful origin; probably it was a contemptuous term bestowed by the Boers. The Hottentots proudly called themselves *Khoi-Khoi*, 'Men of men.' They were, like the Bushmen, of a dirty-yellowish colour, frequently described as olive, with crinkled hair growing in small tufts, and with pointed chins. The women were distinguished by an extraordinary deposit of fat on the haunches, known scientifically as 'steatopygy.' But the Hottentots were not, like the Bushmen, a diminutive race, though by no means tall as compared with Europeans. Their wealth, as already intimated, consisted in flocks and herds. Hence their settlements were never permanently attached to one spot, and they were separated from one another by the spaces necessary for pasturage. The huts were of hemispherical shape; they were made of rush mats on a light framework of wood, and were easily removed and transported from place to place. Of agriculture the Hottentots knew nothing, though they seem to have taken kindly to it under European masters (Theal, 173; Stow, 240; Kolben, 38; Fritsch, 320).

This nomadic mode of life was, of course, compatible with only a very loose organization. There were a number of independent tribes, the chiefs of which were assisted, or sometimes controlled, by the elders of the various families. Between these tribes, and indeed between the smaller social units of which the tribes were composed, there was little cohesion; frequent, if desultory, feuds were engaged in. Hence they easily fell a prey to the colonists. Our information as to the internal relations of the kindred is very incomplete. Neither the old travellers nor the modern writers on the people have understood them. Their reports, therefore, present contradictory features difficult to reconcile. The time for fruitful inquiry among the people themselves has now passed for ever; and any opinion about the family organization can be expressed only with much hesitation. That the rule was patriarchal and that inheritance was from father to son, or, failing sons, to the nearest male relative, to the exclusion of women, affords a presumption that the organization was by clans reckoning descent only in the male line. On the